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THE



Old and New Testament Student

VOL. XV.

JULY—AUGUST, 1892.

Nos. 1-2.

WITH the present number the STUDENT enters upon a new volume. In a comparison of the future outlook of the journal and the cause which it represents with the outlook of ten years ago as it is recalled by the editor, two or three significant things are noticed. Ten years ago the war between "the Old" and "the New" had just begun in England and it was only viewed by us from a distance. At that time ideas which are now familiar to every man who reads, were practically unknown and unheard of among us. To-day, we ourselves are in the midst of the battle. The forces of the older and newer schools are arrayed over against each other in fierce conflict. Hard words have been spoken on both sides, and both sides have done the great cause of truth a serious injury. It is an easy thing to be imprudent in speech. It is difficult in discussion of any kind to maintain the proper spirit. It will be universally acknowledged that, in the biblical controversies of the past twelve months, North, South, East and West, grave mistakes have been made, mistakes the serious character of which will not be appreciated fully for many years. Dogmatism is a thing to be deprecated, and it is a fact worthy of notice that those who hold and teach views entirely new are as likely to be dogmatists as are any others. But what is to be the issue of it all? Can anyone question? When the battle has been fought and the smoke has cleared away, when those who have survived the conflict have passed away, the children of the next generation will reap the advantages of the victory, provided the victory has been secured by those who represent the truth. Should falsehood and error have conquered, those who follow us will be

compelled to fight again, for sooner or later truth must prevail.

Again we say, the situation of to-day is very different from that of ten years ago. Is it a better situation? Undoubtedly. No man can read the columns of our religious press, no man can listen to the addresses made from time to time upon our religious platforms without clearly perceiving that an advance has been made all along the line. There is, in spite of the doubt and anxiety which universally prevails, a deeper appreciation of the elements which make up true freedom of thought and speech.

IN the work of presenting Bible truth we are prone to forget that the world includes more than one class. We ourselves have an unswerving faith in the accuracy and truth of the biblical narratives and in the infallibility of their teachings. The source of this faith is not always known to us. In many cases it is faith inherited: for one inherits a faith in religion and in the Bible, just as he inherits political opinions. This faith is frequently an intelligent faith, yet also frequently a faith for which we can give no reasons. It is not on this account to be called in question, for it is evident that a man's faith cannot be limited to those subjects which he has himself investigated. If this canon were established the faith of most of us would be of necessity very limited. We who have this strong faith and interest often forget that as a matter of fact we form but a part of a great community, and that a part, not always, perhaps not often, in the majority.

There is a second party, with members of which we come into contact every day, made up of men and women whose minds are filled with skepticism, honest skepticism, in reference to the historical value and even the religious value of the sacred books which we hold in such high esteem. Of this second party some do not believe at all in a special divine inspiration. Others profess to believe, yet always doubt. A miracle? It is not possible. Prediction? It is incredible. We must confess that there is sometimes a rational skepticism, which from one point of view is better than a blind

faith; especially if the blind faith undertakes to dictate theories and opinions which have no real basis. But often honest skepticism is something which we cannot understand. To us the Bible is a book which bears on every page the stamp of its divine origin. Why does it not have power and influence with these our neighbors? If it has really come from God why does it not exert so strong an influence that no one may be skeptical concerning it? We recognize the existence of this skepticism, but we fail, for the most part, to make any provision for it. Our friends in the line of Bible work do not include this great, and, I must say it, growing class of people. We teach the Bible to those who seem to believe it. We make little or no effort to secure the attention or the conviction of those who are professedly skeptical. In other words, we do our work largely without reference to that class which is in some respects the most intelligent in every community, in some respects the most influential. Is not this a mistake?

But there is still a third party distinct in every respect from the two that have been mentioned and perhaps larger than both combined. The members of this party maintain an attitude of utter indifference toward the Bible. They live and act as if no Bible were in existence. They cannot be said to be *dis*-believers for they do not give it sufficient attention to warrant an opinion of their belief. The most that can be said of them is that they are non-believers. This attitude of indifference is due in part to the many absurdities which those who are wrongly called friends of the Bible have at various times taught as Bible truths; in part to the countless differences of opinion which exist on every side as to the teaching of Scripture on the simplest subjects; in part to the seeming remoteness of all the questions involved, for these people forget that real Bible questions are living questions of the day.

How many schemes of Bible work make provision for the second and third of these three classes, and yet is any plan of work complete which does not make such provision? If these three classes of men exist in every community, and if

the Bible is intended for universal use and acceptance, it follows that in any well planned course of teaching there should be three distinct ends in view. An effort should be made, by destroying such conceptions inherited by tradition as have proved to be erroneous and unfounded—in other words, by clearing away the rubbish, to furnish a broader and firmer basis on which to raise a vital and, what in these days is essential, an intelligent faith. It is not enough to believe. One must know why he believes. If we have inherited from the past what is nothing less than rubbish, it is worse than criminal to ask men to believe it. Credulity is not faith. To be sure, one must be very sure that this or that is rubbish before he is satisfied to throw it aside. It may be better to believe too much than to believe too little. It is best, however, to believe only what is true. The truth is never strengthened by additions. To destroy and to build is the order followed by every great reformer. It was the injunction given to Jeremiah. It was the method employed by our Saviour. It is the only true method. Even good teaching built on error in time becomes error.

ANOTHER purpose to be kept in mind is, by showing that when scientifically interpreted these records contain indisputable evidence, not only of great worth, but also of divine origin, to remove all ground for doubt or basis for skepticism. In the former case, the order was to destroy and then to build. Here that order is reversed, viz., to build and then to destroy. In the one case the destruction called for was that of false ideas which had grown up about the Sacred Word. In the latter case the destruction is that of wrong ideas entertained concerning the Holy Book. In the first case the ideas to be destroyed were those of friends, in the latter case, those of enemies. It is a significant fact that the Bible's so-called friends have been its worst enemies, and that in many cases the work of its professed antagonists have been so overruled by a kind Providence as to make more apparent the divine truth revealed therein. We who believe in this Book may well be confident that, so far as it is correctly understood, it

will permit no skepticism. It is misinterpretations of the Bible which furnish the occasion of all skepticism. It is possible, without in any sense diminishing its claims to divine origin, so to present these claims and the great truths which make up its contents, that skepticism will be banished far away. Our Christian world is full of skepticism to-day, but it is a skepticism which could easily be removed if only right methods were employed, and in the employment of these methods a proper point of view adopted. It is those who present the claims of the Bible, not the skeptics themselves, who are responsible for a large part of the existing skepticism.

A THIRD purpose in all our work should be, by pointing out the unique character of the significance of these records, to arouse if possible in place of the heartless indifference so widespread—an indifference more deadly than skepticism, a warm and living interest. That there is too little interest no one will deny. That there are certain kinds of interest as injurious as they are helpful we must acknowledge. That interest which literalizes, shrivels, and thus directly destroys, is not an interest to be cultivated. It is possible on the other hand to do a work which will revivify these records; which will make these old books live again as they once lived ages ago. This work has been done and is being done; but, alas, there is too little of such work. There are too few who are able to do it.

Bible work, we repeat it, which does not have these three things in view, is not the Bible work for the present day. The secret of the whole matter lies in the two facts, (1) that to-day men think, and the Bible must be taught in such a way as to appeal to the thinking man; (2) that there are so many subjects for thought, men's minds become so full of other things, the Bible is apt to be neglected. Something real and living is needed, not a kind of work more dead than death itself.

PROFESSOR OTTO PFLEIDERER—THE CHARACTER OF THE MAN AND HIS WORK.

By REV. P. M. SNYDER,

Middletown, Conn.

The name of Professor Otto Pfleiderer, of the theological faculty of the Berlin University, is becoming more and more widely known in America, partly by works originally published in English, and partly by translations of his German publications, the most of which are now accessible to English readers. At the same time, few of the leading thinkers of Germany are more completely misjudged save by such as have taken pains to become familiar with the real spirit of the man—a fact quite sufficiently demonstrated by the character of the criticism sometimes appearing even in our most ably edited papers. Indeed, it is scarcely possible for such a man to be understood apart from his surroundings. The entire intellectual and religious atmosphere of Germany is so different from that of the United States that it requires no small amount of sympathetic study to enable an American to appreciate the standpoint of a man who is thinking among and for Germans. He needs constantly to bear in mind that biblical criticism which seems to him chiefly negative may be laying the foundations of faith for more skeptical readers, and that a religious philosophy which appears dangerously pantheistic in its tendencies may come as the revelation of a living God to one who has already felt the blight of materialism or of a genuine pantheism.

For this reason it is perhaps unfortunate that Prof. Pfleiderer has been known in America so largely in connection with the more radical theories of New Testament criticism. We are relatively much more disturbed by anything which threatens our faith in the integrity and inspiration of the Bible than we are by any mere freedom of philosophical speculation. At least in New England, theological controversy has been so unrestrained that we are no longer seriously alarmed by the

utterances of any one who accepts the Bible in its entirety as an infallible revelation of religious doctrine, and contents himself with giving his own interpretation to its teachings. On the other hand, the higher criticism is still commonly regarded as thoroughly dangerous, even in its conservative application to the Old Testament; while a man who questions the historical accuracy of the Gospels, or suggests that Paul may not have written some of the words commonly ascribed to him, is looked upon as a possible heretic of the most malignant type.

This being the case, the average American reader can scarcely avoid being shocked at the calm way in which Prof. Pfleiderer assumes the post-apostolic origin of much of the New Testament; while few are able to realize that to half the scholars of Germany this seems almost self-evident, and still fewer take the pains to weigh the evidence upon which such conclusions rest. So it is very natural, especially after reading such an outline sketch as the little course of Hibbert lectures on the Influence of Paul, simply to condemn the radical positions of the author and straightway relegate him to that mysterious army of "German critics" who are supposed to stand in intimate connection with the Mephistophelian powers of negation, and to devote all the resources of patient erudition to the endeavor to "destroy the Bible"—whatever that may mean, now that it is no longer burned.

In the same way, however, even his philosophical conception of God and his relation to the universe differs as widely from our popular anthropomorphic representations that it is very easy simply to emphasize a few striking features of his teaching, such as his affirmation of the eternity of the universe and denial of the strictly supernatural, and then to brand him as a pantheist. In fact, I have been assured in Berlin itself, and that by people who ought to know better, both that Prof. Pfleiderer belongs to Baur's school of criticism, in which there is only a measure of truth, and also that he is a pantheist, in which there is just about as much truth as there would be in a similar assertion about the apostle Paul.

On the other hand, there are few masters of German philosophy and theology whose fundamental conceptions of God

and his relation to the world and to man would be more warmly welcomed by our best and most earnest thinkers, if they could find a patient and unprejudiced hearing.

The very best that Prof. Pfleiderer does and is has as yet made but the slightest impression upon America; and, indeed, it can scarcely be fully appreciated without knowing him in his native land and coming under the spell of his wonderful personality.

First of all, no one can do him justice who does not appreciate his magnificent stand against the popular Ritschlian theology, his insistence that a temporary orthodoxy shall not be purchased at the price of undermining the faith of the future, that a nominal confessionism shall not be maintained by throwing the self-revelation of God in Christ out of all relation to his self-revelation in nature and in history.

We think of German critics and theologians as carrying on this work in an atmosphere of the broadest and most congenial toleration; but we forget that a superficial orthodoxy is popular just now in the empire. We forget that a man like Prof. Pfleiderer goes on semester after semester teaching what he believes to be the truth in the plainest and most explicit terms, utterly refusing to cover up his meaning or to make dishonest use of the language of orthodoxy, all the while knowing that the strongest party in the church would be glad to see him driven from his chair, and that his students injure their prospects for ecclesiastical appointment by attending his lectures. Yet these things are true, and when the accounts are made up the names of many such will be found among those who have been persecuted for righteousness sake.

Again, no one can do Prof. Pfleiderer justice who does not appreciate the intense theism which underlies his Pauline "pantheism." It is perfectly true that he rejects the dualistic conception of an extraneous God whose present influence upon the world consists largely in an occasional "interference" with its laws, and he carries this rejection to the point of denying the supernatural altogether; but it is equally true that, for Prof. Pfleiderer, this God, who accomplishes even his highest purposes through and not despite the forces and processes of the universe, is a personal, living,

loving God, who is our God and Father, and whose good pleasure it is to bring his children into spiritual accord and fellowship with himself.

All his teaching concerning the relation of God and man is pervaded by the same spirit. Everything rests upon the kinship of the human spirit to the Divine. No one could insist with more inexorable logic that all the certainty even of our knowledge of nature depends upon the higher Unity to whom the order of nature and the laws of human thought are alike to be referred. So no one could trace with more loving enthusiasm the training, educating grace of God, even in the lower stages of the world's life, or emphasize more strongly the indwelling of his spirit in the hearts of his people.

In his Christology, Prof. Pfleiderer is as relentlessly logical as he is in his whole conception of Christianity. He is the unswerving enemy of all tri-theism, and his Christ is a divine man and not a human God. The humanity of Jesus he asserts in the most unqualified terms, declaring that the soulship of Christ and of the Christian differ in degree and not in kind. Accepting the wonderful in the life of Jesus, he denies the strictly miraculous, including the resurrection of his body, and thinks that Jesus himself doubtless believed in the speedy visible coming of the Kingdom of God. On the other hand, he constantly emphasizes the reality of the divine soulship of the Master, as of the first-born among many brethren; and every one who really listens to his teachings must be touched by the intensity of his conviction that in very truth God was in Christ reconciling the world unto himself.

I have touched upon a few points in Prof. Pfleiderer's religious philosophy because it is in this that he is probably least understood in America, while it is as a philosopher rather than even as a critic of the New Testament that he shows his wonderful acuteness and grasp of thought. Indeed, even in his "Paulinism," of which unfortunately only the first edition has been translated, and in his still untranslated "Urchristenthum," that which gives these works their unique value is his marvelous philosophic insight and analytic power, rather than even his great familiarity with the historic and critical material.

In mere textual criticism Prof. Pfleiderer rests somewhat heavily upon the investigations of others: but as a philosopher he calls no man master; and it is this fact combined with his absolute candor, which has enabled him to give such a complete representation of the Pauline theology. In connection with no other part of the New Testament is one so impressed with the grasp and clearness of his thought or with the fairness of his investigation. Fortunately for Prof. Pfleiderer's criticism, he has not the least desire to prove that Paul taught his, Pfleiderer's, theology. His view of inspiration is sufficiently elastic to free him from all sense of responsibility for Paul's statements and to enable him to follow the great apostle with equal faithfulness in the highest and most spiritual conceptions of Christian truth, and in what he believes to be Pharisaical notions of redemption and rabbinical methods of interpreting the Old Testament. The result is a most wonderful analysis of Paul's theology, and that which would most surprise some of Prof. Pfleiderer's condemners—not his real critics—is the amazing orthodoxy of the picture. It would be difficult, for instance, to find a theologian in the United States who shows as clearly and unanswerably the vicariousness of the atonement as taught by Paul or, indeed, who brings out as distinctly all the great Pauline doctrines. This Prof. Pfleiderer is able to do, partly because he has no ready-made conclusions at which he must arrive, no Cinderella's slippers to which the apostle's foot must be made to conform. Both his power and his charm lie in the fact that he so evidently and successfully endeavors to show just what the apostle said and just what he meant by it; not what we should have said under like circumstances or what we should have meant by Paul's language, but exactly what the apostle meant by the particular language that he used—a kind of exegesis, by the way, of which neither the orthodoxy nor the heterodoxy of America has any superfluity.

There is one other characteristic of Prof. Pfleiderer's which can never be understood from his books and which is yet one of the most important elements in that strange influence which he exerts over his students. I refer to his intense

earnestness, his unaffected piety, in the best sense of the word, his whole kindly, lovable personality. To understand these things one needs to sit day after day in his classroom and to share the genial hospitality of his unpretending suburban home.

The best that Prof. Pfeiderer gives to his students will never be printed. That is when he turns away from his manuscript and talks about some truth of the Kingdom till the students forget their note-taking and listen with bated breath as if every word were for them an inspiration. It is at such times that one realizes how positive is Prof. Pfeiderer's faith, and how earnestly and tenderly this discredited teacher strives to quicken and purify all that is best and most Christ-like in the hearts of his hearers. It is at such times that one can understand how this relentless critic is yet one of the most humble and loving disciples of Jesus. Then it is no surprise to hear that one of the most thoughtful of his students was converted by him from pantheism, or when another tells how he had long ago given up the faith of his childhood but is now beginning to find something to rest upon. No one can understand Prof. Pfeiderer who has not gone out of his lecture room time and again touched, awed, uplifted. Only such can feel with what real consecration all his striving is turned to the upbuilding and not to the overturning of the Master's Kingdom.

To complete the picture, one needs an insight into the personal home-life of this remarkable man. It is seldom that in one man are united such diverse qualities; such philosophic acumen and relentless logic with so earnest and devoted a piety, and these in turn with so much of wholesome heartiness, a practical Christian liberty which has gone far toward solving the problem of using the world as not abusing it. To fully appreciate Prof. Pfeiderer's theology one should have sat at his table, listened to his hearty laugh, marked the almost childlike enthusiasm of his conversation, received the impression of his cordial greeting, seen the merry-making of his children. Such personal contact will go farther than much abstract speculation toward enabling one to enter sympathetically into his thought and purpose.

In this sketch I have made no attempt at completeness of statement, much less to criticise or even analyze any one of Prof. Pfeleiderer's many works; but rather to call attention to a few prominent characteristics of the man and his theological position. I have done this as a tribute of personal affection and admiration, hoping in some slight degree to pave the way for a more sympathetic appreciation on the part of the many in our own country by whom his influence is sure to be felt.

THE EXPEDITION OF THE BABYLONIAN EXPLORATION FUND.

C. BAGHDAD TO NIFFER.

By ROBERT FRANCIS HARPER, Ph. D.,

Associate Professor of Semitic Languages in The University of Chicago.
London, England.

Only three of our party could accept the invitation to dine at the residency. The others were too tired to dress. One of them, in fact, was very ill and had to leave the party in Baghdad to enter the English hospital. Two Sepoys with lanterns came to our quarters to escort us to the residency, and on our arrival we filed through the ranks of 30 or 40 more. It is needless to say that every one enjoyed the only good dinner that had fallen to his lot for two or three months.

It was late in the season (Jan. 8th) and we hoped to leave Baghdad after a very short stay, but the Wali Pasha was ill and we could not get away until we had been received by him. In the meantime—two weeks—we had nothing to do but to amuse ourselves in the bazaars and cafés. Mr. Field and I purchased two full Arab outfits for use in camp. After two weeks, the Wali had recovered sufficiently to grant us an audience. We were to go in state. The eventful day ar-

rived and four of us, with the English Consul-General and his interpreter, started through the bazaars for the residence of the Wali. We had, as a guard, two *cavasses* from the English residency, a few Sepoys and the six Turkish soldiers which were attached to our party. These soldiers were very rough in their treatment of the people, putting the crowds aside with swords and bayonets. At the head of each of our horses was a servant in holiday attire.

On our arrival at the palace, we passed through long lines of soldiers, who guarded the outer door of the court to the door of the Wali Pasha's reception room. Officers lined the steps and the Wali very graciously received us at the door with salutations couched in very indifferent French. After taking seats, we were handed coffee and cigarettes—as is the custom—and then began the council which was, for the most part, conducted in French. Everything was soon arranged satisfactorily and we bade the Pasha farewell, returning as we had come through the lines of soldiers who gave the salutes due to an English Ambassador, since the Consul-General in Baghdad ranks as an Ambassador, having a gunboat, anchored in the Tigris opposite the Residency, and from 40 to 60 Sepoy soldiers under his command.

Baghdad has about 150,000 inhabitants, one-third of which are Jews. These “claim to possess a board of rabbis learned in the Talmud beyond any others in the world, and holding the immediate succession of the old rabbinic school, which gave us the Babylonian Talmud.” It is a thoroughly oriental city, much more so than either Smyrna or Aleppo. There are two hotels in this city, both of which are on the European plan. The Hôtel de l'Europe would pass as a very good second class hôtel in any European city. The bazaars are large and numerous and they are filled with European as well as Oriental stuffs. There are several splendid mosques, and here is to be specially noted the famous mosque at Kadhimên, a suburb two or three miles distant from the city gate. The gilded dome of this splendid mosque can be seen for miles before one comes to the city. The cafés are like those of Aleppo. Persian tea, Turkish and Arabic coffee, sherbet and *nargilehs* are the chief articles served. In the bazaars

and hôtels one can find French and Greek wines, Trieste beer, cognacs, and even Scotch and Irish whiskies. The only cigars used are imported from India. The inhabitants, however, smoke only cigarettes and *nargilehs*. There are no places of amusements, with the exception of the cafés, and the streets are completely deserted a short time after sunset. I was very much indebted to Commander Dougherty of the English man-of-war for his kindness in showing me the city, and many pleasant days were spent on board his ship.

On the 23d we left Baghdad for Niffer, the site where we had arranged to make excavations. 7 hrs. from Baghdad, near the Euphrates, is Abû-Habba, which was identified in 1881 by Rassam as Sippara of Shamash, or the Sun-god. We visited this side early in the morning. It was raining and very misty and our soldier-guides lost their way. We wandered about for a long time before we finally reached the mound. Rassam excavated here for the authorities of the British museum. He has already given a full description of the site and of his excavations and hence I shall not attempt to say anything in addition. The mound is the private property of the Sultan. About 9 hours further South is Babylon. Here we spent several hours examining the ruins and the excavations already made. The chief mounds are Babil, Jumjume and Kasr. There is a small village on Jumjume and it is claimed by the Turkish authorities that the Jumjume Arabs are constantly digging for antiquities, and that they sell their finds in Hilleh and Baghdad. There is still much work to be done here, as little scientific excavation has been carried on as yet.

Beyond Babylon—three hours—is Hilleh, a very important city of 10–15,000 people. We called on the Muteoerrif and were shown some unbaked clay tablets, which the Turkish officials had seized from the Jumjume Arabs. They had thrown them into a bag, as one would handle potatoes or corn, and then piled them up in the cellar of the governor's palace. Being unbaked, they had suffered very much from their careless treatment, and none of them had escaped injury. It would be much better for science, if they were still under the ground. As it is, they are lost for all time.

Hilleh is a very interesting and strictly oriental city. There are ruins on all sides—here Babylon and there Borsippa and Ibrahim-Khalil. My chief pleasure, after having visited the ruins, was to sit in the cafés on the Euphrates and observe the people. One hour's hard riding from Hilleh, on the opposite side of the Euphrates from Babylon, brings you to Ibrahim-Khalil and Birs Nimrud or Borsippa. The large tower of seven stages at Borsippa has been identified by some as the Tower of Babel mentioned in the Old Testament.

After two days at Hilleh, the party, with the exception of Dr. Peters and myself, started direct for Niffer, 16 hours away. Accompanied by Bedri Bey, the commissioner, one servant and two soldiers, we rode to Diwaniyeh, 14 hours from Hilleh, in order to pay our respects to the governor of that village, and to make arrangements for securing our mail and money. I was more pleased with the officials at Diwaniyeh than any I met before or afterwards. We were quartered at the *serai* and were dined by the governor and the officers in the barracks. The dinner in the barracks was a splendid affair. There were about ten of us, including the governor, the head counsellor, Bedri Bey and the high army officers. The dinner was served in the Arabic style, viz:—a common dish served for all, and most of the food was raised by the right hand to the mouth. It seemed very strange to see officers and officials of such high rank eating from a common dish with their fingers. It is, however, rather amusing to put your hand into a whole lamb and tear off what you want. I had seen the method of eating before among the common Arabs, but I had expected something different in the higher ranks of society.

After a most pleasant stay in Diwaniyeh, we started across the country for Niffer, 8–10 hours away. This was to be our headquarters for the next three months. About 1 P. M. we sighted the tents on the mound and hence knew that the other members of the party had arrived in safety. We were in the swamps and could not find our way out. Finally the guides gave up in despair and told us that we must go to Sûk-el-affek, i. e., the market-place of the Affek tribe, and get new guides there. We had letters from the Turkish gov-

ernment to the sheikh and he received us in a very friendly manner. He wished us to spend the night with him and promised to escort us to the mound early on the next day. To this we could not consent, as we were afraid that the others would be anxious about our detention, since we had arranged to meet them at a certain time. Bedri Bey, however, remained and the young sheikh, with his brother and a dozen or so of his followers along with our soldiers, led the way through the swamps to the mound. It was long after dark when we arrived and we had great difficulty in finding the tents. This was really my first actual contact with the Bedawin, and I shall never forget the ride through the Affek swamps, surrounded, as we were, by half-naked Arabs, some mounted, and others on foot, but all well armed. They were a jolly band, and they amused us by singing, dancing, racing and throwing their spears. Of course, we were glad to meet the rest of the party and to compare notes. We learned that they had had a *ghazos*, and that at one time it looked as if they would never reach Niffer.

Three tents—9x14 ft.—had been pitched on the highest part of the mound, but little or nothing had been unpacked. Early in the morning, I purchased some reed mats from the Arabs and these served as an undersetting for my rugs obtained in Baghdad. By noon, I had everything nicely arranged. During the first few days my tent was used as church, smoking-room and general headquarters. Around our government tents was built a large enclosure in the form of a square. This was of reeds and served for stables, dining-room, servant's quarters, etc., etc. It was chiefly, however, to serve as a protection for the tents enclosed by it. After one week, excavations were started. In the next paper, I will speak of the ten weeks spent in camp at Niffer.

SOME NOTES FROM BERLIN ON BIBLICAL STUDY
IN GERMANY.

By LESTER BRADNER, JR., Ph. D.,

Berlin, Germany.

To an American, one striking characteristic of German theological study is its independent character. The university professors, although appointed by the State, and thus subject in this limited way to the State Church, are not committed to the teaching of any particular dogmatic position, and deliver the results of their investigations without being obliged to consider their relation to any church creed or party. Prof. Fairbairn, Principal of Mansfield College, Oxford, draws the distinction between Germany and England in this respect in these words: "It is characteristic of the two countries that in England differences of religious thought bear ecclesiastical names, but in Germany their names are theological. Here we have High Church, Low Church, Broad Church; there they have "Die Speculative Theologie," "Die Restauration's Theologie," "Die Vermittlung's Theologie." Place our American denominational divinity schools in the stead of the English Church parties, and the contrast can be correctly used of Germany and America. Whether this independence (which some of the Germans themselves would gladly curtail) has greater advantages or disadvantages it is not my purpose to argue here, but it seems at least to have given a powerful impulse to theological study in Germany, so that in the Berlin University alone there are over seven hundred students of theology, and it has also produced those advances in this department of investigation which bring so many American students yearly to the great educational centres of Germany.

These general remarks apply equally to the particular domain of Biblical Study, and especially at Berlin. There are few readers on these subjects, who do not know the position and authority of Professors Weiss, Harnack and Pfeiderer in New Testament matters, and of Prof. Dillmann and perhaps

Kleinert in the Old Testament. Others of the Berlin Faculty well known especially in Germany are Strack, Kaftan, von Soden, and Lommatzsch and Müller. The observation made by a recent writer in the *STUDENT*, that the New Testament is receiving a much larger share of attention in Germany than the Old, is sustained by the calculation that during the Winter Semester in Berlin, thirty-five hours a week were devoted to New Testament Exegesis, Introduction and Theology, while the Old Testament received only twenty-three. In the Summer Semester of 1892 however the hours are respectively twenty-five and twenty-six.

The methods and personnel of the Berlin Faculty have already been so well presented in past years to the readers of the *STUDENT*, that I shall not undertake to repeat what has been said, but limit myself to noting a few of the tendencies manifested as to the direction that biblical criticism is taking. One of the most important of these seems to be the effort now making to produce a *constructive result* from the midst of the mass of negative and destructive criticism which has long characterized German scholarship. No effort is to be more heartily welcomed than this at any time and none is more needed at the present. The admission of the human element in the Bible, of the development of its literature and theology in accordance with historical principles and psychological laws, opened the gates for such a flood of new theories that the shock made many who were ignorant of the true inner strength of the divine element in the book tremble for its safety, lest it should be swept away beyond recovery. Wellhausen and Baur were names to be shuddered at, and yet at the present day many of the results reached by these men and their school have established themselves in the minds of unprejudiced men as true. On the basis of their views, then, a thorough reconstruction of many of the old biblical conceptions is necessary, in order that we may see how the Bible will appear in its new setting, and what it can accomplish under its new conditions. The result will be the test of the validity of the process and its premises. This desired reconstruction seems to be gradually progressing and the effort making to attach to the biblical books that have been handed

down to us the historic conditions, the life and thought of the people who first produced them, rather than to fit them into any preconceived dogmatic mould. Such a process is of necessity a slow one. A satisfactory combination of results depends upon a prior establishment of the correct analysis by which they have been reached, and it is not strange that many who are not confronted by the problems that arise from this analysis should be impatient of its results as well as of the reconstruction. Unfortunately for the testing of the work, a knowledge of it both in its negative and positive aspects appears to be largely confined to those distinctly interested in theological lines and the movement toward a popular appreciation of what has been done is scarcely perceptible.

Plainly a reconstruction must rest at first upon a critical restoration of the text both of the Bible itself and of outside sources. It requires also a most exact and historical interpretation of these sources. Hence the cry of real scholarship in Germany is, "Back to the sources!" and this "Quellenkritik" is producing a large mass of technical literature. Hence it is that Prof. Dillmann lectures on "Text Geschichte des Alten Testaments" and lays special emphasis in his "Seminar" upon emendations of the Hebrew text and its comparison with the Septuagint; that Prof. Harnack edits a series of "Texten und Untersuchungen zur Geschichte der Alt Christlichen Literatur," and that in this series Prof. Weiss has just published a very careful and scholarly discussion of the text of the book of Revelation. Prof. Harnack too in his "Seminar" for Church History discusses only the original patristic texts. The appearance however at recent dates of so many new introductory works to both the Old and New Testaments, as well as lecture courses on Introductions (which are more frequent here than in America) is an evidence that teachers and scholars are endeavoring to bring into more general notice this effort to construct a new background for the biblical literature. The same reason brings Prof Pfeiderer to combine in his lectures the two subjects of New Testament Introduction and New Testament Theology in order to bring the literary development of the New Testament literature more forcibly into connection with the progress of Christian doctrine.

The effort to comprehend the real intellectual and spiritual atmosphere which surrounded the biblical writers and therefore entered unavoidably into what came from their pen is best illustrated by the emphasis laid upon the investigation of the so-called "intertestamental" literature both Jewish and Hellenistic, and the Apocrypha of both Testaments. A glance at the list of articles published in the German theological magazines show how widely this work is undertaken. The determination and tracing out of the Rabbinical and Hellenistic influences in the New Testament and especially in the Pauline epistles is a striking feature in Prof. Pfeiderer's lectures, while by means of the antinomies of the combined Jewish and Greek elements he is enabled to throw light upon many difficult points in Paul's theology.

Biblical theology holds an important place in the theological curriculum, not only of the Old Testament on which Prof. Dillmann lectures, but especially that of the New Testament in which both Prof. Pfeiderer and Prof. Weiss have courses. The tendency here also is to adopt an historical rather than a systematic method. The student is recommended to follow the development of some one idea first in the teaching of Christ himself and then as it appears in the Epistles according to their historical order. Prof. Pfeiderer in his exposition follows the historical sequence, and distinguishing several different schools of thought in the New Testament writers, he treats each separately in detail and then illustrates the logical and chronological dependence of the next upon what has preceded.

We may see from what has been said that in the settlement of disputed biblical questions to-day there are two main factors working, leading sometimes to identical, sometimes to different even contradictory results; one is historical testimony and probability, the other logical and philosophical sequence in the development of ideas. An investigator possessed of a strong historic sense, accustomed to construct his hypothesis more or less purely on the ground of the testimony of history, such as, for example, Prof. Harnack, may reach conclusions quite apart from those of another, who, like Prof. Pfeiderer, feel that the more reliable reconstruction is to be

gained by tracing the dependence and connection of the important conceptions of religion, philosophy or ethics. Hardly a better illustration could be found of the working of these two elements than in the comparison of the views of the two eminent men just mentioned as to the date of authorship of various New Testament books, and their reasons for the same. It is not fitting here to enter into the detail of the differences; suffice it to say, that while both have much in common, the dates set by Prof. Harnack are on the whole earlier than those of the most advanced critics, while Prof. Pfleiderer's are uniformly late. Both these points of view are characteristic of German criticism, and the difference between them may explain some of the divergences of critical opinion which have caused many, unacquainted both with the possibilities and difficulties of the case, to consider that a want of unity was conclusive proof of the error of both parties as over against some traditional view.

Nevertheless it is undoubtedly true that both these elements must be taken into consideration. The later and more vigorous of the two is the philosophical treatment, which aims to take into account the individual peculiarities of each writer, the world of thought in which he moved, and especially the purpose which animated his work. This "Tendenz Kritik," as it is neatly designated in German terminology, when once on foot, and aware of the totally unoccupied field before it, proceeded to outreach itself in the extravagant results of the Tübingen school, and awoke thereby the slumbering spirit of strictly historical investigation. Since that time throughout the field of criticism each has served as a check upon the other, to correct its false or untenable hypotheses and to prepare the way for farther investigation. The diagonal which shall represent the true resultant of these two forces has not yet been fixed, the vibrations on one side and the other still continue, but one may, I think, see that they are growing smaller and are confined more than formerly to details. There is hope for a perfect balance in the future which will re-assure by its ultimate agreement many who are anxiously watching the outcome.

What this outcome is likely to be, is a question which

many who are now gaining a conception of the situation, wish to ask. How far will it be from the old traditional position? That it can never be exactly the same is evident from the fact that new elements have entered in which until now were disregarded. New demands are being made by the thoughtful spirit of the times, and this can only be satisfied by a modification of what has proved sufficient for non-inquiring ages. If present tendencies in Germany can be relied upon it seems probable that the final result will not be so near the left extreme as might formerly have been thought. "Tendenz Kritik" no longer goes unchallenged, some of its vagaries have cast suspicion upon it, and even the followers of the Tübingen school have in many instances returned to older and more substantial views. Perhaps there is not enough change to call it a reaction toward the position of the old school and yet the pendulum is turning somewhat that way. Then there still remains a prejudice against the admission of the supernatural which must in the end meet and be influenced by the opposite views of English and American scholarship at the time when the two latter shall have made themselves masters of the principles and results of German criticism, and this may have a mediating tendency. At all events it seems as if the time were not so far distant when at least the actual difference of opinion can be stated in such definite form that it will lose many of its present intricacies and uncertainties, and that to those candid minds whose purpose is not a proclamation of startling novelties on the one hand, nor an obstinate clinging to the dogma of uncritical ages on the other, but rather a desire to make the Bible a truly living and helpful book, these differences will appear not so much those of principle as of detail and unessentials.

A DAY'S JOURNEY IN THE DESERT.

By Professor Dr. JULIUS EUTING,*

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[In the lecture from which the following extract is made Prof. Euting described a journey which he made in Central Arabia during parts of the years 1883-'84. The scientific results of this journey have already been published under the auspices of the Prussian Academy of Sciences. Its more popular experiences and features were presented in this lecture, a most vivid and picturesque portion of which is given in the following extract. The permanent element in oriental scenery and life has been remarked by many students and travelers. Relying upon it, we may be able to make more real to ourselves some of the desert scenes of the Old Testament through this lively narrative of the modern traveler. From this point of view this sketch has a more than transient and popular interest, and will be useful to the biblical student.]

Days of travel in the desert, except for the variations in the landscape, pass by one quite like the other. We rise early in the morning, two hours before daybreak, the camels are loaded and freed from their foot-chains. There is no breakfast except as some gourmand eats his handful of cold rice which, with an eye to the future, he had slipped into his pouch from the remains of last evening's rich repast.

In less than five minutes the company is in motion. *Bismillah*, "In God's name!" In the coolness or rather the chill of the morning, every one rides in silence, enveloped in his cloak. At daybreak a great white gazelle is started up but, before one with his benumbed limbs can prepare himself to shoot, she has already disappeared over the next sandhill. When the star of day begins to warm the body the Bedouin guide actually thinks that if we would do it quick enough, we might cook some coffee. Quickly we dismount, a part of

* Translated from the German by F. M. Goodspeed from a lecture reported in the *Strassburger Post*, March 25, 1892.

the animals' burdens is taken off and they are then allowed to seek their food in the desert. Already one of the attendants has torn off a shred from his turban or shirt, the rag burns like tinder as the spark from the flint falls from it. A fragment of camel dung is added thereto and soon a little glowing coal is blown into flame. Then come two men and bring up in their cloaks a mountain of *Hatab* (a dry coarse grass of the desert). The flame is fanned into a blaze with the hand, then the berries are roasted upon it. With the melodious kling-klang of the mortar—in order generously to attract guests—the berries are pounded up and, not without a certain particular solemnity, cooked to the consistency of a brownish fluid.

During this agreeable procedure the animals are already driven in and loaded. Scarcely has the refreshing drink of black coffee passed the lips and a short pipe filled, when the guide with uncontrollable impatience forces us again to break camp. He who cannot yet entirely overcome his European hunger seizes a handful of dates before mounting his camel, and then the cry is lifted *jállah, jállah* (forward)!

We go forward indeed, ten hours without interruption. In order to mitigate the thirst and to moderate the ever-increasing glare of the light, a tip of the turban is drawn over the face and only a small part remains exposed. Hands and feet are wound up under the cloak.

The only amusement of the Bedouins is now to look out for footprints of men and animals to discover which tribe or what persons have probably last marched through here; what a triumph to be able to prove to whom this or that footprint belongs or to calculate how many days old this or that camel dung is! With a loud whirr a bustard all at once rises right before us but luckily escapes the shots sent after it. Then also a hare is suddenly started up. Immediately begins the hunt on foot—to what purpose? It is a hopeless undertaking. The circle in which the animal must be caught is too wide. We ride on and would prefer that our attendants give up their foolish excursion. Suddenly a shot is heard, then another; behind us with joyful shout comes the lucky marksman running over the sand downs and receives his well earned meed of praise.

The prospect of a fine supper puts everybody into the best humor. The Bedouins give to their feelings what they regard a lovely expression in their ear-torturing song. In order to interrupt it somewhat I call for water. A leathern bottle of forty or fifty pounds weight is reached out to me as the camel is moving on. The first swallow runs over my shoulder down my back, without reaching my mouth at all. The second pours splashing over my whole face and my *Badawi* grumbles over the waste of water. At last I accomplish my purpose and am satisfied that at least I have not seen what I have drunken, *el-hamdu lillâh!* But the *Badawi* thinks he has well earned some tobacco. Well, yes, he shall have it! Out of the bowl of his pipe, note well without stem, he draws in the soul-quieting smoke, however falling soon again into a burst of song.

The sun has in the meantime passed over the zenith, the shadows are already not so short. Thereby something like hunger is roused up and the expectation of the extraordinarily choice morsel makes the afternoon hours seem unspeakably long. There just before us by the thicket would certainly be a royal camping spot, but the guide rejects the thought with indignation, as the animals have to be looked out for first of all, and the food here is too bad and too scarce. So forward!

A poor shepherd who, at a little distance, has pastured his pair of camels and his sheep, is at first frightened at our sudden appearance. Our reassuring signs bring him up to us, and he makes the comforting announcement that only a little way before us is an untouched pasture. This man too earns his tobacco. With an *itâwwit âmrah* (God prolong your life!) he accepts it, borrows immediately a pipe-bowl in order to be able to take a smoke without delay, while he fastens the rest of the weed in the point of his sleeve. Quickly he joins his few animals to ours and marches with us in the pleasant expectation of an exquisite meal.

During the march the shepherd calls attention to the tracks of the different robber bands which had recently crossed the region, and tells how he came within a hair's breadth of falling into the hands of a couple of horsemen who rode like the

wind. Then we listen as a fabulous picture is painted for his benefit, of our personality and our riches, behind our backs. In order to give the fellow a conception of our superior distinction, he is told that we eat *bread every day* indeed, as if one here would say of somebody he drinks nothing but champagne the whole day. A phantastically mysterious explanation of our weapons follows, of which the relater himself until now had only seen the case, but he knows most positively that my weapon is "a father of thirty" that is, one that can shoot thirty times one after the other—and to incredible distances. I turn about quickly and see now how the fellow almost twists his eyes out of his head in order to see as much as possible of all the weapons; then I hear something of "Christian," of the land Alemania now for the first time entering into the circle of comprehension, of the mysterious weight of our baggage and more of the same sort.

Finally it may be five o'clock. We are at the place. In a moment the animals are unloaded and take their fill of the abundant fodder. Behind the shady bush the traveler throws his rug upon the soft sand, plants his *nargilch* (water-pipe) in the ground and stretches himself out to the fullest extent in order better to enjoy the rest. First, a swallow of water; then while smoking we observe how the meal is being prepared. This evening there are two fires whose smoke whirls in the air in rivalry. The first furnishes the beginning of the meal, the coffee; on the second cooks meanwhile the rice and, O, horrors! the hare in the water. Why the people will roast no meat I have never been able to find out. Can it be a religious scruple founded in the remembrance of old heathenish sacrifices? I know not. At all events I have not in all Arabia seen a piece of roasted meat. And so, also, the hare is merely boiled in water, served upon the rice, and over the whole, still, melted camel's butter (coming down from last winter) poured out of a leather-bottle. The one great dish or plate is placed on a piece of leather that serves as a table cloth, and the assembled company, except the watcher of the animals, laying hold mightily with their hands, go to work without a word upon the destruction of the dainties.

The hosts rise first, then the shepherd with an *elhamdu lilláh*. He now helps the watcher bring the scattered animals near with his cry *Hrrtsbo! Hrrtsbo!* The watcher is relieved by another *Badawí* and in his turn invites the shepherd to fall to once more with him. He does not need to repeat the invitation. Who knows when the latter will ever in his life again come to such a meal, and in a full Bedouin stomach there is always room for something more. Since the camp will break up only at sunset there is yet time to prepare a choice morsel—bread! The leathern tablecloth is used, some handfuls of flour, next salt and water thrown in, and the whole well kneaded through. The product is beaten between the hands into a thick cake of the thickness of two fingers, the largest glowing coals in the fire-hole are shoved one side, the cake imbedded in the coals and ashes, and covered over with smaller coals. After five or six minutes a knock with a stick shows whether the bread is done on the upper side; the cake is now turned over in order also to be baked through on the other side. Poorly cleansed from ashes, coals and bits of wood, it is, while yet steaming, broken in pieces and handed over to the fortunate participants in the meal.

Across the way some broken cords are being tied together; other small matters are attended to; the cooking utensils roughly cleansed; for a wounded camel another handful of straw is shoved between the wound and the pack saddle, and all is ready for again starting out. Just now the sun sets on the western horizon. The believers obey the call to prayer and upon outspread cloak turned towards Mecca repeat their simple prayers. With groans and complaints the animals are gotten into position and in slow, somewhat scattered order of march the company moves forward.

Enjoying the coolness in lighter clothing I ride forward; the Bedouins going at first on foot have to answer the shepherd's questions on all possible subjects which he has saved up during his long solitude. Engaged in this exchange of news they have not noticed that several weary beasts have remained behind and delay, as they should not, in the pasture. Since it has already become dark, it is time to separate. The

shepherd helps to bring the animals together, is reminded that the borrowed pipe-bowl must be returned, and proceeds then to look up his own herd. With a *Fî amâni 'llâh!* ("Com-mended to God!") really, "In the protection of God") he disappears in the darkness of the night. Soon all the animals are mounted and with the unendurable cry *Heik! Heik!* they are urged into accelerated gait. Under the solemn starry heavens the march goes on, two, three hours; "only a little further," the leader thinks. The little can be still an hour more until just the proper valley is found in which it seems wise to pass the night. Finally this is found, and, greatly rejoiced, I let myself down from my *Delâl*, but, O, woe! with naked feet drop into a treacherous thornbush. *Môc ikkâlif!* ("no matter!") says the Bedouin near me. Yes, not to you, but to me! Well, finally, it has not so much mattered.

With the call *Tll! Tll!* the animals are brought with the usual twists and turns by groans and growls to kneel down. In pitch-dark night the rugs are spread out, the traveler takes his musket and sabre and slips under his bedcovers, winds his head up in the *Keffijjeh*, his cloak serves as pillow and sleep comes upon him like an armed man. By this time he knows nothing more of the work of the others, how the camels must still be unloaded, the cords loosened, the left front foot of each one bound into the bend of the knee. Finally all is quiet. Only the old *Bedawî* watcher goes far ahead; he has not yet been made weary by the day's march but circles about the camp, then lies down himself to sleep lightly. About midnight the animals suddenly stop the noise of their cud-chewing and he raises himself up for a moment in order to discover what there is suspicious in the way. It was vain solicitude—some animal or other in the vicinity.

Rest is only too short. Up! Up! shrieks the miserable fellow in one's ears and compels us to break camp. Already long before the first dawn of day all is again in motion.

A new day, and still the same as yesterday!

MESSIANIC PROPHECY.

By MR. V. M. OLYPHANT,

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In approaching the subject of Messianic prophecy, there are two premises which we may rightfully assume: first, the actual Messianic manifestation; secondly, the unity of the source of the revelation through Christ and preceding revelations.

This narrows the question to the relation between the truth revealed in Christ and the truth revealed before Him.

The unity of a common divine origin betokens a relation, and the fulfillment betokens the character of the revelation.

It is necessary to emphasize the standpoint of fulfillment, since it was not the prophecy which determined Christ, but Christ who determined the prophecy. Yet again, to estimate aright the full bearing which the revelation of Christ sustained to the past, we must attempt to reach a comprehensive view of the relation of God to Israel in the past and the manifold character of the revelation made to them through all their national institutions, through the priesthood, the kingly line, the prophetic order, through all the vicissitudes of their history, through sign and symbol, through all expressions and figures betokening divine relationship and divine regard. It is only as we appreciate the constant and varied modes of divine relationship under the Old Covenant, that we are able to appreciate the force of the Messianic manifestation as the fulfillment of the Old.

It was the Christ who fulfilled the law and the prophets, not the law and the prophets who produced Christ.

Christ in Himself is an independent revelation from God, and in the character of the revelation itself is found the material which links it with the Old. Thence the New attests the Old, revealing its purpose, accrediting its truth, showing its incompleteness.

It was the intense conviction and appreciation of the Messianic manifestation on the part of the disciples which broad-

ened and enlarged the field of Messianic intimations and anticipations in the past.

Then again, the keen sense of the reality of spiritual truth as distinct from the Old, and yet related to it, gives a freedom of thought and breadth of conception in treating of the merging of the physical past in the spiritual present and future. The thought of any conflict between the temporal characteristics of preceding revelation and the spiritual fulfillment in point of reality never disturbed the sacred writers. The more the spirit abounded, the more overwhelming seemed the fulfillment of the past. Thence past history, past institutions, the past in its totality, is treated of not only as true, but as truth far transcending the conceptions of those who came in original connection with it as inspired authors and actors. It was the fulness of thought and freedom of spirit begotten by the revelation of Christ which give the breadth and scope that attach to their Messianic references, and yet which, at the same time, limits them, since it was not the re-establishment of the Old, but the proclamation of the New, which was the work assigned them.

THE FORMAL PRINCIPLE OF THE REFORMATION.

By Rev. F. W. C. MEYER,

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The tenet which makes the Bible the seat of authority in matters of faith and practice worked as a leaven in Christendom long before the day of Luther and of Calvin. Protests against unscriptural church practices set Southern France into a state of fermentation as early as the ninth, the eleventh, and especially the twelfth century of the Christian era. We need only be reminded of the premature efforts of Ajobard of Lyons, the Père Hyacinthe of Louis the Pious' cycle, and of the bold commentator Claudius of Turin; or, later on, the revolutionary reform movements, headed by Peter of Bruys, Henry of Lausanne and Arnold of Brescia. With less commotion than the last-named trio, Peter Waldez, a wealthy citizen of Lyons, inaugurated the well-known Waldensian movement. Attracted by the rich spiritual treasures hidden in a Latin Bible, Waldez had the Four Gospels translated from it, and, later on, other parts of both Old and New Testament. The Vulgate began to realize its name and become a *popular* book. Especially did the pious peasants of the Piedmont valleys delight in having God speak to them in their sonorous vernacular. Lenau, in his epic "Die Waldenser," alludes to a diatribe between a Romish emissary and certain Waldensian brethren. Said the Pope's ambassador: "Well, I agree with you, my friends, that ill practices prevail. Still, the church remains the only means of salvation. To use an illustration. Here is an only brook that flows over the carcass of a hog. The herds pasturing near it must needs have water. So they drink from the brook, however putrified its water may be, do they not?" "Ah yes," rejoined the Bible-loving Waldenses, "but we prefer to get our water beyond the carcass." And go directly to the fountain-head they did, until the church, unable to check the supply of living water, dispersed the ardent drinkers. The weapons of persecution—forever suicidal in the hands of

an ecclesiastical body—tended only to spread the movement into adjacent countries. An under-current of new religious feeling issued forth and marked the channel for the ship of Reformation to steer and speed in.

During the fourteenth and fifteenth centuries the rejuvenescence of classical studies brought eminent scholars into closer contact with the Greek and Hebrew originals of sacred writ. It was the fashionable occupation of learned men to read the minuscules and deride the monks. Moreover, the first efforts at something like a grammatical-historical method of interpretation were then advanced. Although of little immediate result, the small stone, which centuries afterward developed into a mountain of universal opinion, was loosed and set a rolling against the doctor-hooded image of dialectical scholasticism.

In England John Wycliffe vigorously emphasized the sole authority of the divine will as laid down in Sacred Scripture, and proclaimed it the basis for all true theology and expedient measures of reform. Luther later on pronounced the scholarly Englishman "too acute" to become popular. Still the Lollhards—as Wycliffe's itinerant disciples were nick-named—went Bible in hand from district to district, and, persecuted at home, disseminated their master's views abroad.

Wycliffian tracts ignited the hearts of men like Huss and Jerome of Prague, whose fervid antagonism against anti-scriptural Rome outblazed the fire of the stake. "To-day you fry a goose, but out of its ashes there shall arise a swan, which you will not be able to fry," is the prophecy placed in the mouth of the dying Huss, whose name is the Slavonic for goose, while the swan, to which he is alleged to refer, ornated Luther's coat of arms.

These movements antedate the sixteenth century, but are inseparably linked with the Reformation. The German, Swiss, French, Dutch and English reformers found the formal principle formed and formulated as it were. It was their chief task to extricate from the book, loosed of its chains, the material principle of justification by faith. Nevertheless, both formal and material principle are aptly joined as twin sisters of Reformation travail. Their mother was the church,

which had so grossly deviated from the Scriptural standard as to make a return toward it inevitable. Protestantism is always born of something to protest against. The outwardness of Romanism was flagrantly opposed to the inwardness of Christ's teaching. The reformers found the latter urged in Scripture and verified in their personal experiences. So they dropped away from the supremacy of the church and fell back upon the final authority of Scripture. Whether the same method of procedure that in the Contra-Reformation resulted in the *ex cathedra* infallibility of the Pope, on the Protestant side led to a rigid and unscriptural view of the indefectibility of the Bible, need not be here discussed.

Let us briefly review sixteenth century and subsequent history of the working out of the formal principle. You know how it came about that, the two-edged sword, wrested from the church, not only dealt a grievous blow at Papacy, but also divided the Protestant body.

Luther, the first hero to brandish the new weapon, took a conservative stand. He insisted that only those practices of the Romish Church must needs be abolished which were *anti-biblical*, by which he meant contra-evangelical. Upon this broader basis he allowed the national church to grow up, albeit the question of a church of regenerate believers was duly considered at Wittenberg. To bring one great and fundamental phase of religious truth irresistibly to bear upon Christendom was the great reformer's chief concern. And how this end steadfastly in view caused him to regard portions of the Bible, not corroborating his purpose, as epistles of straw, is known to all. The Bible was to him supremely authoritative, inasmuch as it contained the experienced truth of salvation by faith. It need hardly be added that in his view of Scripture the Augustine monk was not a literalist. One might proceed to show at length how the German Bible declares its bold translator no scrupulous transliterator. Of course, like every preacher, he would make most of the literal rendering of any passage in support of his particular view, as the ill-fated disputation with the Zwinglians concerning the Lord's Supper obviously puts forth. "This *is* my body," the furious combatant wrote within a circle, and all the

argumentation on the other side could not make *is equal signifies*. Rank literalism? Nay! Fully in accord with the conservatism that will not allow the Catholic doctrine of transubstantiation to assume any more radical form than that of consubstantiation. Numerous instances might be mentioned, but upon what grounds closer adherents to the formal principle disagreed with Luther is already manifest.

The Reformed Church drew the lines somewhat closer. Zwingli and Calvin maintained that all practices *not deducible from Scripture*, were to be refuted. Still the venerable theologians of the Reformed creed chose rather, in the minds of some, to brood over the eternal mysteries of the Godhead than approach the Jordan with Bible in hand; or they were more desirous to pry into the election chamber than enter with open eyes a primitive meeting of the Church at Corinth or Antioch. And so dissenters, clinging tenaciously to the formal principle, kept on disagreeing. Open-eyed Bible-readers established denominations of their own. The seed of separation bore hundredfold. Factions, gendered by the impulse to regard what they see in the Bible as authoritative, are still multiplying. The witty French scoffer who remarked, "England had forty different religions but only one kind of sauce," perhaps did not count all the religious parties when he visited the isle a century ago. For the last General Registrar's report credits England and Wales with two hundred and fifty-one denominations. Here surely is something which suggests mending. The unifying power of Christianity seems hampered by the very principle upon which all Protestants agree.

And furthermore, it cannot be denied that there has been a tendency since the Reformation to make the Bible an end of faith rather than a means of salvation. "To believe every word of the Bible just as it stands" has been the highest ambition of devoted Protestants. "If the Bible said that two times two are five, I would believe it," the writer recently heard an earnest Christian avow. Prominent pastors assert: "This volume is the writing of the living God; each letter was penned with an almighty finger; each word in it dropped from the everlasting lips; each sentence was dictated

by the Holy Spirit." That kind of pulpit utterance leads some listeners to what has been termed "Bibliolatry," and the worship of its letter is a penalty the Bible has had to pay for being made so all-important a factor in the Reformation.

Yet after looking at the apparently unfavorable side of the subject, nobody will disregard the inestimable amount of good wrought by the principle in comparison to which all evil is insignificant. As that Spanish ship, returning to her port from the first voyage ever made around the world, was prophetic of the course the Book then for the first time printed should pursue; so was the vessel's name, "Victoria," indicative of the world-wide triumph of revealed religion. The Book in the hands of the millions—let them regard it as a talisman dropped from heaven or a thesaurus containing profitable instruction—has done and is doing what classical libraries have never accomplished. Any penalty the formal principle pays ought therefore only to be considered in connection with the grand results it reaps; a universal spread of Scripture and the moral and spiritual enlightenment of mankind following.

Prof. Ladd, after careful examination of the subject, stated that the most bigoted age concerning views of the Bible is the one from the Reformation on and now terminating. He laid a certain stress upon "*bigoted*." The essayist would like to emphasize "*terminating*." We have already crossed the threshold of a new, more sensible and more biblical Bible era. Nor is this era so new that even the tardiest conservative need dread innovation. Ever since August Hermann Franke and his colleagues at Leipzig thought it a needful and profitable occupation to spend Sunday afternoon in reading the Greek and Hebrew Scriptures and the "Collegia Philobiblica" was organized, which remained not without influence upon men like Ernesti, father of the present historical-grammatical method of interpretation, the new era has been ushered in. For the beneficent light of Day One in this creative period, all Bible readers feel exceedingly grateful. Much traditional darkness and dogmatical arbitrariness have been dispelled by that method of interpretation which asks for genuine historic light on Hebrew modes of thought and

diction. Anthropomorphic representations, poetical extravagances and popular though unscientific allusions, embarrass the Bible student no longer.

Another stage follows. From the depths of textual analysis the vapors of higher criticism ascend. In Europe Day Second has reached high noon. In America the conservative slumberer is aroused by flashes on the Eastern horizon. Maybe it will turn out a day of morning and evening and vapory confusion! Yet dry facts are appearing, diluted fancies receding, truthful methods of studying the Bible germinating, and a Fourth Day of luminaries shedding sunlight on many biblical questions can be looked forward to. Whether this light prove the Old Testament to be the classic literature of a uniquely religious people and the New Testament the documentary heritage of incipient Christianity—no more, no less—remains for critical analysis to elucidate. We dare not frustrate the results of earnest and honest investigation. By the principle espoused we are led to search the Scriptures for all they contain even at the risk of relegating cherished views to the history of the past. And we ought to be willing at any time to substitute *The Bible* for *Our Bible*. Our Bible must contain the Bible. All readily concur in that statement, whether or not they agree that our notion of the Grand Book must be enlarged to admit popular traditions clothing great religious truths, unquestionable literal inaccuracies as well as highest literary merits, evident incongruities alongside of trustworthy representation, in a word various traits of human imperfection marking while not marring the message of divine Perfection. Adherence to the formal principle—that is the point the writer is after—must lead thoughtful men to make their conception of Scripture wide enough for anything and everything the Bible actually contains.

But what are some of the present methods of ascertaining the correct view of the Bible and its principal truths going to lead us to? Whereas the tenet of Ernesti, that the exegesis of Sacred Scripture must be subjected to the same historical and grammatical rules as other literature, has been universally accepted, it does not follow that the Higher Critics have

established so scientific a rule for their procedure. Higher Criticism as yet is largely subjective and lacks a defined basis. But will its positive results not prove fatal to the principle under discussion? By no means. All it can do, as has ever been the case, is to make it difficult to believe in the Holy Scriptures, without believing in the Holy Spirit. To the spiritually-minded reader, whether critical or uncritical, the Bible will ever reveal itself as a body quickened by the vital magnetism of righteousness and pulsating with the life blood of redemption.

A comparison with the religious literature of other ancient people's will prove the production of the God led Hebrew race unique. As men go to Greece for Art and Rome for law they will keep on looking toward Judea's hills for the sunrise of a pure religion. "We cannot dispense with the sun because it rises in the East," Kurrmacher once ejaculated in a sermonic discourse: allowing whatever you will for the Oriental narrators idealization or Hebrew peculiarities and linguistic limitations, the volume is indispensable as an ethico-religious classic, to say the least. And many readers find themselves getting at more nutritious than classical roots by digging deeper into the unparalleled volume. Transferring the Semitic into Japhetic—by a process of expansion, where it be necessary, or condensation, whenever required—preacher's involuntarily make the heartstring of spiritual listeners vibrate. There is much that transcends experimental religion in the Bible, men say, and, strange enough, they always grapple after the transcendental. But there is so much which touches and tunes the innermost part of human nature, though seemingly ignored alike by reasoning critic and metaphysical theologian.

Examples of divine inspiration may be solicited from the hieroglyphics of Egypt or the cuneiform inscriptions of Assyria, deduced from the religion of Buddha or the ethics of Confucius, appear in the philosophy of Plato or the morals of Seneca, be manifest in English letters or in German song—inspiration may be proved to be an international prerogative. But with the Jews, whence salvation comes, the examples are not sporadic, but connected and organic. Lange's

affirmation seems not ungrounded: "Sacred Scriptures, notwithstanding the differences and variances of writers, time, form and language, constitute a unified, complete and organic whole, as if they had flowed from one pen, sprang from one fountain-head in a year, in a moment." The biblical writers were all of them carried by the self-same breeze from on high, and perhaps cared less for securing a straight line in the wake of canonical literature than steering in the channel of salvatory purpose. And it is each and every writer's purpose that signalizes the unity of the whole.

Above all, the Bible will ever be regarded essential to Christianity from the very fact that it culminates in the unique historical figure of the Christ. What odds, if defects in the frame necessitate scholars to make more of the unequalled picture! If Peter deny the verbal inspiration or the sole authority of an infallible *ipse dixit*, but confess upon unimpeachable historical grounds that Christ lived and that His work was not ended with His last breath upon the cross, what cock will crow? It has forever been made impossible for a pontiff, like him before the Reformation, to conduct his friends through apartments resplendent with treasures and flippantly remark: "How lucrative this fable of Jesus is!" For with the full assurance of that German scholar, Christians can confront any skeptical Bonaparte by saying: "Sure if you doubt the existence of Jesus, I, after twenty-five years shall doubt that Napoleon lived." The life of the Christ rests upon historical evidence, all the more trustworthy since the New Testament accounts have been subjected to severest criticism and manifestly do not coincide in every particular. "Other foundation can no man lay" than is laid, which is—the Bible? the Church? Christian consciousness? Nay, "Jesus Christ," inseparably connected with all three wherever they are real. The need of building upon this choice and adamant foundation, gold, silver, precious stones of spiritual life, rather than wood, hay, stubble of abstruse speculation, is as keenly felt to-day as in the apostolic age. It is the correct understanding of the Scriptures which urges that. And it is the formal principle which bids the Church as well as each individual believer correctly understand the

Scriptures. Whatever demands for modification, therefore, may beset the tenet that the Bible is the seat of authority in matters of Christian faith and practice, we are thankful that it points out the necessity of a biblico-circumferential view of Scripture and a christo centric rest of faith.

SOME RECENT CRITICISMS OF THE PAULINE EPISTLES.

By Professor ALFRED WILLIAMS ANTHONY,
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In an article appearing in the *STUDENT* some time ago I mentioned five important critics who have impugned the genuineness of the Epistle to the Galatians. Within the year criticism upon this and other Pauline epistles has been varied and interesting.

We have entered a new region of critical trade-winds. The Higher Criticism blows from another quarter upon the books of the New Testament. "Historical Criticism," strictly so-called, has heeded chiefly the environment of books and documents, the historical conditions of their times, and the local influences affecting their authors. Such historical criticism received at one time the chief emphasis. Then distinctively "Literary Criticism" usurped attention. It employed the results of the Lower Criticism, heeded grammatical structure, the choice and arrangement of words, the rhetorical features of sentences, and all the prevailing characteristics of an author's style; it based its conclusions upon comparisons of style between writings of the same author and writings of different authors. At length a kind of Dogmatic Criticism has sought to engage attention. This busies itself less with historical surroundings, less with literary forms, but more with matter. The thought involved, logical sequence, natural and philosophical development,—these are the subjects of its investigation and critical analysis.

While the Historical Criticism, seeking to employ the historical imagination, may have at times followed too far the inferences suggested by local coloring; while Literary Criticism, relying upon prevailing forms and favorite expressions in an author's style, may have been ready to allow too little to changing moods, and differing themes, and altered periods in life, and new influences; Dogmatic Criticism, tied to its own appointed criterion of what is logical, appropriate and natural to say, coldly,—even stupidly,—ignores the eccentricities which may accompany genius, forgets the crudities and awkward transitions which may legitimately flow from an unformed, inapt writer, and leaves no place for the action of emotion in swaying the mind abruptly and even erratically from a direct, consistent line of logical statement. Dogmatic Criticism, however confident it may be in itself of its positions, does not appeal so strongly to an impartial judge as do the other methods of criticism. They reach out after facts, arrange and array data which have a necessary, intrinsic evidence and weight in favor of certain conclusions, although all minds will not feel the weight and appreciate the evidence to the same extent; but Dogmatic Criticism appeals to its own self-consciousness rather than to a display of marshalled witnesses, makes its own *ipse dixit*, declares such a thing as appropriate and possible and such another thing as inappropriate and therefore impossible. Historical and Literary Criticism are objective in their methods; Dogmatic Criticism is subjective. Historical and Literary Criticism may be argued with; Dogmatic Criticism can only be ridiculed or left alone, for *de gustibus nil disputandum*.

It is Dogmatic Criticism which has of late assailed the genuineness of the chief Pauline Epistles. Daniel Völter's contentions, which were described in my previous article, are of this character. A writer in the October number of *The Critical Review* says of him, "He knows exactly what St. Paul could or could not have said, and what he ought to have said and done, and whenever his own Paul and that of the New Testament come into collision it requires no prophetic insight to foretell what will happen;" and again, "His criticism is of a very subjective kind; his method is vitiated by

extreme arbitrariness, and his range of vision is of the most limited description." So it may be said of all the dogmatic critics. They are subjective, arbitrary.

Professor R. Steck of Berne, Switzerland, before Völter, had attacked the Epistle to the Galatians in a volume of nearly four hundred pages. With his dogmatism Prof. Steck employed also some degree of literary criticism. Noting likenesses between the Epistles of Paul and the writings of Seneca, he attempted to show that the Epistle to the Galatians was simply an imitation of Seneca. But he has been answered, by Lindmann in Switzerland and Gloël in Germany, and also by Prof. Mead, an American, formerly professor at Andover Theological Seminary, now residing abroad. Prof. Mead proves that Paul's Epistles are even better authenticated than are Seneca's writings, and that if the similarities between them are so great as to imply the dependence of one upon the other, Paul's must be deemed the earlier and better attested writings, and Seneca's but an imitation composed by some unknown person under Seneca's name. But this alternative is not necessary. Paul's and Seneca's writings are sufficiently unlike to stand alone, and are both sufficiently authenticated to be received as genuine. Prof. Mead, writing in the *Beweis des Glaubens* for January, 1891, says in conclusion, "The Pauline Letters are much better testified to than Seneca's works. The evidences in favor of the former are older and more numerous, even if numerically the witnesses are fewer. Clement and Polycarp are more firmly established than Quintilian; but yet no sensible man distrusts the authenticity of the works of Quintilian or of Seneca. Still less has a reasonable man any cause for doubting the character of Paul's epistles."

In this connection it is interesting to notice an article of a similar purport by Mrs. Mead, wife of the Professor,—which appeared in the July number of the *Bibliotheca Sacra*, entitled "External Evidences as to Cicero's Writings and Paul's." This is a wholesome essay in the domain of legitimate historical criticism. It is interesting to find a husband and wife employed in the same scholarly pursuit, along the same lines, with methods and spirit so similar. Mrs. Mead arrays the

evidence for Cicero's orations and the evidence for Paul's Epistles side by side, and concludes justly that she has shown "how much more strongly attested by external evidence are the writings of the obscure Apostle to the Gentiles than those of the chief classic author."

It will be remembered that, when the critical methods of the English Deists were prevalent, and the conclusions of the Tübingen School were about to be discharged upon the world, the afterward famous Archbishop Whately published a work entitled "Historic Doubts relative to Napoleon Bonaparte," which, by employing the same rules as the skeptical critics employed, proved conclusively that Napoleon the First could never have existed, while Napoleon had ceased his campaigns scarcely a score of years before! There has issued from the press this year a publication which reminds one of Whately's "Historic Doubts." It appears in both English and German. The English is published at Edinburgh; the German bears the impress of Erlangen and Leipzig. Neither appears to be a translation of the other, and yet each seems to be the product of the same mind. The author hides his identity under fictitious names, in the German calling himself *Carl Hescdam* and in English *E. D. McRealsam*. Professor Bissell, in the *Hartford Seminary Record* for October, defines the purpose of the book in these words: "It was written as a travesty on current methods of Pentateuchal criticism, and there is no denying that it has hit the bull's eye." Professor Marcus Dods, of Edinburgh, says in *The Critical Review*, "The intention of the writer is to burlesque the dissection of the Pauline epistles which has come to be so much in vogue in Germany." Both of these statements may be true, because the method of dissecting the Pauline epistles referred to is so similar to the methods of analysis employed in Pentateuchal criticism. It may be objected, however, that Prof. Dods speaks of Germany in a somewhat loose sense; the dissections of which he claims are less German than Dutch. Pierson and Loman, pioneers in thus assailing the Pauline epistles, are pure Dutchmen, and Völter, most eminent in his assaults, while German by birth, is a professor in a Dutch university. Indeed it may be said that the modern adverse

criticism of the four chief epistles of Paul emanates from the Dutch School of critics. They seem, however, to have secured their method from the example of Welhausen and Kuenen in Pentateuchal analysis.

The burlesquing work by "E. D. McRealsham" is entitled "Romans Dissected. A Critical Analysis of the Epistle to the Romans." The author selects certain phrases, exactly as do critics of the Pentateuch, and shows how with them it is not only easy, but, if consistent with the theory adopted, necessary to distribute the entire epistle among different authors. According to this distinction one writer is found who uses the name of "God" almost exclusively for Deity and makes obedience to the law the ground of salvation. This author is represented by G¹. Another writer, G² uses the same designation for Deity but makes faith in God as the ground of salvation. A third employs the name "Jesus Christ" for Deity and makes salvation depend upon faith in Christ's death; he is represented by JC; while a fourth,—CJ, because using the name "Christ Jesus," dwells chiefly upon a new life in connection with the Spirit. "Mr. McRealsham" takes all the necessary steps for proving that G¹ wrote between 80 and 90 A. D., G² between 100 and 110, JC between 115 and 125, and CJ between 130 and 140, and that some Redacter compiled these writings into the present form in about 150 A. D.

This criticism is purely a concoction. It is wholly subjective, the result of a man's own cogitations within the walls of his own study. It shows how unsound and dangerous all purely dogmatic criticism must be. What man is there, putting pen to paper, who could not have written differently from what he does and nearer to another's liking than he has! And yet shall every man, whose style does not suit his neighbor, be pronounced on that ground unreal and his writings declared spurious? Such would be the legitimate conclusion of Dogmatic Criticism. If we follow much of the destructive criticism to its consistent conclusion we believe nothing save what our own eyes behold, whether we be told that it occurred in a neighbor's house or a decade ago or nineteen centuries in the past. One phase of modern critical insanity is to accept

no testimony, to rely wholly upon the individual, in philosophy and religion, isolating self entirely from another's experience. This is empiricism run mad. Such as this seems to be, in these last days, most of the adverse criticism directed against the New Testament books. How much of the critical skill expended upon the first six books of the Old Testament is of the same kind, students of the Old Testament seem as yet unable to determine. But in it all it is a wholesome thing to be drawn back upon historical methods where sure footing can be found.

So far as my eye can discern, the Epistles of Paul during the past year have lost nothing of their lustre and firm setting in the Book which God still seems to have given to the world. Their genuineness and value indeed are the better attested when they have again withstood a serious attack. It is worth something to the world of earnest, truth-seeking men to have the by-paths and cross-roads of speculation and investigation all followed, all traced out to their final termination, in order that the true and plain highway may be known to be the only highway. When men have learned that a by-path leads to a *cul-de-sac* they will not care to enter it again. Every critical escapade, therefore, however rash and fruitless in its results, has this compensation at least: it enables the world to put up one more pair of bars at turns in the road, where travelers might go astray had not exploration proved the by-path wrong; and it gives every believing man increased confidence to find all other hypotheses ending in failure. By the principle of exclusion, when all suppositions to the contrary are proved untenable, then the original proposition is established. In these latter days, by the exploitation of every new critical device, we are making sure progress toward a firmer, more settled faith.

THE BOOK OF JOB IN OTHER LITERATURES. I.

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In that library of writings which has so wonderfully affected the life and thought of human beings in the course of centuries since their appearance, not the least profound and far-reaching in its influence is the Book of Job. Its form and mode of expression would apparently limit its range to the thoughtful among the sons of men. The difficulties which attend its interpretation and translation would seem to shut it off from the comprehension of the multitude; and yet, it has often been observed that thoughtful men among the common people, have enjoyed its lofty teaching and its sublime imagery. In a peculiar sense may it appropriate to itself that title which crowns the whole collection of which it forms a part, and be called the "Book of Books;" for it has been the inspiration of deeply serious and wise thinkers, whose writings have in their turn moulded the thoughts and action of the multitude and are the pride of nations. The Book of Job is the "stuff" out of which has been woven many a strong fabric of devout reasoning. It is a mine of precious ore; and many are they who have appropriated its treasures of figure and epithet, so that now its expressions adorn with something of their original splendor the prose and poetical works of many literatures. What an epoch in the religious thought of Israel must its appearance have marked. Who would not wish to know more of the age and circumstances in which it came to light as well as its reception by the men of its time? And yet, the impression then made could have been only a slight ripple on the ocean of human thinking in comparison with the impulse it has given to minds in other ages. "His colloquies," says Cheyne of the author, "are the fountain-head from which the great river of philosophic poetry took its origin." Those Hebrew writings—how wonderfully, how wisely free from marks of time! How they

rise above all attempts to bind them down to local and temporal conditions,—worthy media of that eternal Spirit whose teaching they transmit to all generations!

The problem which lies at the basis of the book is one which stamps it with a universal character. The truth is, that this problem, when stated in its broadest way, is the problem of human life everywhere. How to explain the inequalities, the frustrations, the aberrations of human existence—how to reconcile the present state of things with the government of a righteous (not to say, loving), God,—all earnest men have had to face one phase or another of this world-puzzle and work out as best they might a solution whereby they could hope to exist, if not to be satisfied with existence. To be a man is to enter in a greater or less degree into the experience of Job. It will be interesting, therefore, and not unprofitable to inquire into the relations of this book to similar writings in other literatures; and we may expect that the literatures of many people will be concerned with these and related questions. Yet such a survey as this inquiry implies is too broad for a limited discussion such as is here possible and the subject must be confined to a few among those writings whose authors may be supposed to have had some acquaintance with this book or whose thought ran along the same lines. Remarkable parallels are found where any supposition of literary dependence is out of the question.

The subject may be introduced by a glance at those figurative elements which the book shares with other ancient writings. We approach here an inquiry which deserves careful discrimination. The mythical allusions found in the pages of the Sacred Writings are but just beginning to be recognized and investigated by thoughtful scholars. The mere existence of such allusions has been denied by some, for fear that an acknowledgement of it might throw discredit upon the character of the Bible. But we are coming to see that the differentiating characteristic of the biblical writers is not found in the forms of expression, the use of parallelism, the adoption of the methods of common or literary speech, the employment of the metaphor, or the proverb which was in everyone's mouth; but the purpose which underlay all

this and the spiritual result which the finished work revealed. Certainly no one who views with fearless and unprejudiced mind the language of the Book of Job can fail to observe the mythic forms of speech which are employed in it in larger measure, perhaps, than in any other biblical writings. Perhaps the most manifest example of this is the reference to the dragon. In Job 3: 8 the patriarch, pouring forth the long restrained flood of his emotion in heaped-up bitterness of reproach upon the day when he first saw the light, cries out

“Let them curse it that curse the day
Who are ready to rouse up leviathan.”

The picture here is that of professed enchanters or magicians who were believed to have power, by casting magic spells, to rouse up a sky dragon to consume the light and bring eclipse upon the day. Similar references are found in 7: 12, “sea-monster” (*tannin*) a dragon in the sea who must be watched lest he break loose and destroy. In 26: 12-13 we find the two beasts united;

“By his power he quelleth the sea,
And by his skill he smiteth through Rahab;
By his breath the heavens become serene,
His hand pierceth the flying serpent.”

Similar and more obscure references to this creature are found also in 7: 9, 12, and in Isaiah 27: 2; perhaps there is also a hint at it in the later description of “leviathan.”

Is this something of Job's own creation, a poetical fancy which he originates in order to heighten the force of his poetry? By no means. The same conceptions are found away back in the earlier stages of human life. Among the so-called Accadians the first faint trace of it may be seen in a belief that the deep was a flowing stream encircling the earth like a snake, binding earth and heaven together,—a conception which recalls the Oceanus of Homer and the Midgard snake of Teutonic mythology. Semitic people seem to have looked above and, seeking to account for the phases of the moon and lunar eclipses, have pictured in the sky a battle in which some monstrous beast vanquishes the heavenly bodies. The same belief appears in Hindoo mythology and lingers to-day among the Chinese and natives of Algiers. It is the

dragon of the heavens which produces the eclipse of the sun by winding itself about that luminary, and God must be continually wounding it and thus weaken its strength if the sun is to be set free again. These two imaginative conceptions gradually coalesce, as is evident in Job and Isaiah, where the cloud-consuming eclipse-bringing monster of the sky and his brother of the deep are yoked together to heighten the brilliant representation.

The view of Sheol which this book contains is one of tremendous force. The well nigh frantic sufferer looks down with shuddering horror upon the bars and gates of that subterranean prison-house and the darkness oppresses him with its deadly blackness, where beneath the waters the shades tremble under the piercing gaze of their terrible king. Surely this picture of a shadowy city in this land of darkness, whose entrance was guarded by destroying angels and whose location was beneath the waters under the earth, is not original with this writer who employs the mythical beliefs of the Babylonians and other ancient nations with wonderful effect.

Other figurative phrases in which, with more or less probability, may be traced similar allusions to mythological fancies are scattered through the book. The picture of God as a mighty hunter—whose poisoned arrows are aimed at Job, whose net has encompassed him, or, as one who touching him brings upon him leprosy,—recalls the Greek Apollo, the archer, with his shafts of destruction and pestilence. The allusion to Orion, the foolish giant, to the mountain of gold in the far north, phrases such as “the eyelids of the dawn” and the gorgeous figure of the dawn uncovering the earth and restoring its color, have real though obscure parallels in ancient eastern mythology.

One remark may be made in regard to these mythic phrases and allusions. Nowhere is the use of them such as to detract from the lofty spiritual teaching. It is like Milton's employment of the imagery of Greek and Roman mythology in “Paradise Lost.” In one respect, however, the parallel does not hold. In the case of the Book of Job these beliefs about nature and God embodied in these mythical phrases were more or less near and living in the religion of other nations—

a fact which heightens the force with which they must have come to the first readers of the book. They clothed it with life and helped to impress more strongly and vividly the marvellous truths which the book was intended to convey. They were not given dignity or authority by being thus taken up into the book of divine revelation. As Clement and Origen at Alexandria accepted the teachings of Greek philosophy and its more abundant aspirations and showed the fullness and satisfaction of all in the gospel, thus bringing Plato to the feet of Christ, in a similar way the author of the Book of Job employed the vague, picturesque and often grotesque, but yet serious imaginings of unenlightened peoples to serve the higher and truer revelation of reality.

It must be remembered that the researches of scholars have greatly altered our conception of the ancient East. It is no longer regarded as a mass of humanity whose isolated portions were buried each in inert somnolence. The Book of Genesis ought to have taught us better than that. It was a very real and busy and living world which the up-rolling curtain of history revealed upon the stage of being. Egypt, Assyria, Babylon and the other nations did not dwell apart; they influenced one another, having commercial relations, linked together by roads; each had a literature, and it may be much more than assumed with probability that they exchanged not only indigo and ivory but ideas and images.

We cannot help asking, therefore, as to the possible dependence of the Book of Job as a literary production upon earlier writings of other nations with which the author may be supposed to have been acquainted. Apart from questions of dependence indeed, it may be worth while at least to investigate the intellectual relationships which may exist between them. The difficulty is that little remains, comparatively speaking, of these ancient literatures, that resemblances and contrasts of thought and language would be likely to be few and forced. Yet, we cannot help asking whether there is not something in the literary works of Assyria or Egypt, at least, which throw light upon some of the thought problems centering in this poem of Job. Did others of those men of old feel the weight of the world-puzzle and leave their

querying and their salutions as material for the argument or for the solace of posterity? The libraries of ancient Assyria and Babylon do help us to answer this question and to find the same troubled human hearts outside the circle of Israel. In those Babylonian litanies, wonderful both in their resemblances and their divergencies when compared with the Hebrew writings, the worshiper asks,

“What have I done that I should bear the sin?”

To all Gods high and low has he prayed and uttered the incantation, yet still he suffers; even

“To the god whom I know not I have uttered the spell,
And yet I bear the sin.”

Another asks,

“Is there any who can learn the will of the gods in heaven?
The counsel of the divine lords of spirits, who can understand?

And again,

“A fetter has he laid upon me and no bracelet,
All day long like a tyrant he pursues me;
In the hour of night he lets me not breathe freely;
All my people have said that I am an evil doer.”

As though some poor sufferer goaded like Job by the pain of unmerited evils burst forth like him into reproaches of the Most High: for this is the very essence of the Book of Job, repeated again and again.

In the Egyptian “Book of the Dead” stands a well-known passage which may have been familiar to the writer of Job if he lived in Egypt and which certainly in its conception and form is not without resemblance to that famous thirty-first chapter. In this Egyptian burial ritual the soul is represented as coming to the bar of final judgment and there making its plea for acquittal before the gods. In this solemn hour the soul declares

“I know you, ye lords of truth and justice.
I have neither done any sin, nor omitted any duty to any man.
I have committed no uncleanness.
I have not spoken lightly.
I have done no shameful thing.
I have not blasphemed with my mouth.
I have not made men to hunger.
I have not made men to weep.
I have not falsified the weights of the balance.

.....

I have done no violence.
I have not put forth my arm to do wrong.
I have not oppressed the weak."

There are other and similar pleas made by the suppliant, some of which fall far below the moral and spiritual height of the Scripture, revealing here as so often the essential difference of standpoint in the midst of much apparent resemblance of form and matter. How remarkably similar, however, is the situation to that in which Job stands. He desires to appear before his judge; he demands the indictment of his adversary; he challenges him to show cause why this melancholy fate had fallen upon a righteous servant; he, too, would defend his integrity and is willing to invoke curses on his own head:

"If I have walked with vanity,
If I did despise the cause of my man-servant,
If I have withheld the poor from their desire,
Or have eaten my morsel alone,
If I have lifted up my hand against the fatherless."

Here for the present we may pause before passing to a more satisfying field of comparison. Yet it cannot but be recognized that in the fragments which have been quoted voices, as truly human, as really alive to the dignity and to the contradictions of human existence, break out of the dim past and are borne down to us with their "want and their infinite wail," as in the poem of Hebrew wisdom clamor and at last find peace in the clearer vision of the Eternal presence.

THE STUDY OF THE ORIGINAL TEXTS.

By Prof. T. J. DODD,

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Once granted that the chief duty of the preacher of the Gospel is the exposition of the Word of God, it follows, "as the night the day," that preparation for the ministry should consist chiefly in the study of the Greek and Hebrew tongues. Such other courses as make up the usual curriculum of the Theological Schools all have their place, and a very important one, in the preacher's qualification for the work before him; but none of these can substitute a thorough acquaintance with the Word of God itself. This Word, except the small portion of it given in the Aramaic tongues, is found only in the Greek and Hebrew Scriptures. Neither King James's nor the Revised Version is this Word, and he whose studies have been confined to either of these has but a questionable right to consider himself as having taken the first real step toward a proper comprehension of the responsibilities involved in the call to preach. Such an one, in his expositions of the text, may present very clearly what certain scholars have regarded and published as the Word of God, but he himself really knows nothing of the subject, and the only positive assurance he can have is his confidence in the accuracy of the version he uses—of which accuracy he makes not the slightest claim to be a competent judge. It is quite a serious consideration—from certain points of view—that thousands are filling the pulpits of the land to whom perhaps it has never occurred that not once in their lives have they expounded, or even read a single verse of the real Word of God! They are dealing with the Sacred Scriptures as a lecturer would treat Homer or Virgil, from the professor's chair, who should eloquently discant from day to day upon passages of the Iliad or Aeneid but whose knowledge of these great poems had been derived only from the translations of Pope or Dryden, or from the notes and introductions of the editors. What the lecturer should say upon the subject

might in the main be true, but he himself could have no assurance to that effect, and just so soon as his hearers once became aware of his ignorance of the very language in which alone his subject matter was originally given to the world, they would doubt every thing he had to say except from such matters as they themselves had already known. "*Pope is not Homer nor Dryden Virgil*," the indignant students would exclaim, and in the same way we declare that *King James* is not the Bible, and neither it nor the Revision must be the basis of ministerial effort to announce the will of God as revealed in Holy writ.

The only escape from this conclusion is to say that all the preacher needs is knowledge of the leading truths of Natural Theology, or that but little acquaintance, and that at second hand, with the inspired truth will suffice for all the responsibilities of the case.

Shall he teach the people what *God has revealed* for their instruction? If so, the Greek and Hebrew, not the English Bible, must be his text-book.

Again, the preacher's obligation is to present the Word as he himself may understand its teachings. Not Augustine, Luther, Calvin, Wesley, not the decisions of Councils or Assemblies, are to be his authorities for the truth he would announce. If called of God to preach, he has a message of his own to proclaim among the people; that is, he must declare his own convictions as regards the Word revealed. *If* creeds, catechisms, commentaries, bodies of Divinity or the expositions of the Fathers, are to be the teachers of the people, let these be published in cheap form and scattered broadcast by the million through the world, and then both the Church and the world may be relieved of the expense and burden of a living ministry,—then the Bible itself may be set aside, and neither the Greek, Hebrew nor English texts may demand so much of the student's time or thought.

Two corollaries, and we close:

1. The course of Greek and Hebrew studies in the Theological Schools needs great enlargement, and the theologues (pardon the word) should be required to attain such proficiency in them, that by their own independent research they

may derive their knowledge of revealed truth directly from the original sources, and not from the versions, commentaries, sermons of others, or from any mere authority of man.

2. There should be more honest investigation, in the schools, for the discovery of what is really the *truth of God*, as distinguished from formulated creeds or other prevailing interpretations of the same. The theological plummet should be removed from the lecture-room, and it should be the aim of professors to teach not *what* the students are to believe, but *how* they are to believe concerning the oracles of God and their teachings. The study of the original texts merely for the purpose of establishing ourselves more securely in previously formed beliefs,—rejecting such new light as may not easily blend with that already shed upon the sacred page,—is unworthy the spirit of the profound lover of the Truth, and is to-day one of the most prolific sources of the semi-infidel disposition of large numbers of our most intelligent men.

If theological schools are established for the purpose of propagating creeds as distinct from the unbiassed teachings of the Word of God, the sooner we dispense with them altogether the better. Or let us candidly announce that Augustine, Tunetin, Calvin, Arminius, Wesley, or the Pope, is our standard of sacred truth.

Is there in the country a seminary where the *pure Word* of God is preached, and where the great fundamental principles of Protestantism are consistently applied in its interpretation?

Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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STUDY XIV.

SEC. 12. SAUL'S EARLY CHRISTIAN ACTIVITY.

Acts 9: 19b-31; cf. Gal. 1: 17-18.

35-38 A. D.

DAMASCUS, ARABIA, JERUSALEM, CILICIA.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 116-122; (2) Gloag's Comty. on Acts, I: 331-349. [(3) Meyer's Comty. on Acts, pp. 190-193.] (4) Neander's Planting and Training of the Christian Church, I: 91-98; II: 94-104. (5) Bible Dictionary, arts. Arabia, Cilicia, Damascus, Paul, Tarsus. (6) Farrar's Life of Paul, pp. 115-143. (7) Conybeare and Howson's Life of Paul, pp. 79-89. (8) Iverach's Life of Paul, pp. 29-36. [(9) Stalker's Life of Paul, pp. 45-47, 57-58 (47-55).] [(10) Vaughan's Church of the First Days, pp. 202-222.)] [(11) Peloubet's Notes, 1892, in loc.] [(12) S. S. Times, Apr. 7, 1883.]

FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 19b, Saul among Christians. *v.* 20, he preaches Christ to the Jews. *v.* 21, amazement at the change in Saul. *v.* 22, his signal success for the Gospel. *Vv.* 19b-22, SAUL PREACHES AT DAMASCUS THE MESSIAHSHIP OF JESUS.

PAR. 2. *v.* 23, Saul's life threatened. *v.* 24, the plot discovered. *v.* 25, secret withdrawal from the city. *Vv.* 23-25, SAUL'S FORCED DEPARTURE FROM DAMASCUS.

PAR. 3. *v.* 26a, Saul attempts to join the disciples at Jerusalem, *v.* 26b, but they distrust him. *v.* 27, Barnabas assures them of Saul's conversion. *v.* 28, Saul preaches Jesus in Jerusalem, *v.* 29, especially to Hellenists, who threaten to kill him as they had Stephen. *v.* 30, Saul withdraws to Tarsus. *Vv.* 26-30, SAUL'S FIRST VISIT TO JERUSALEM AFTER CONVERSION.

PAR. 4. *v.* 31a, the Church everywhere is characterized by peace, *v.* 31b, by true Christian living, *v.* 31c, and by increase in numbers. *V.* 31, PEACE AND GROWTH OF THE CHRISTIAN CHURCH.

SECOND STEP: EXPLANATIONS.

PARAGRAPH 1. *v.* 19b, (a) "certain days"—about how long, cf. same expression in Acts 10: 48; 15: 36; 16: 12; 24: 24; 25: 13. [(b) why is so indefinite a note of time used thus frequently by the historian?] (c) how was Saul brought into relations with the disciples? *v.* 20, (a) "straightway"—after conversion, or after the "certain days"? (b) why was no long period of prep-

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aration necessary? (c) why did he go to the synagogues to preach? (d) compare Jesus's similar practice, Matt. 12:9; Mk. 6:2; Lk. 4:16; Jno. 18:20; and Saul's own custom later, Acts 13:5; 14:1; 17:1, 10; 18:4, 19; 19:8. [(e) "Jesus"—cf. AV, what difference?] [(f) "Son of God"—why is this term used rather than Messiah?] *v.* 21, "all . . . amazed"—Jews, or Christians, or both? *v.* 22 [(a) "strength"—of faith, conviction, ability, power, or what?] (b) "confounded"—meaning? (c) "proving"—what was the method employed?

PAR. 2. *v.* 23, (a) "many days"—how long a time, [cf. Acts 9:43; 18:18; 27:7; compare with "certain days" above, as to duration.] (b) where was Saul and how engaged during this period which Luke tells nothing about? (c) why did the Jews wish to kill Saul? [(d) compare this enmity with that which they had shown toward Stephen.] *v.* 24, (a) "plot . . . known"—in what way? (b) "watched"—had he been driven out of Damascus at the time when he went into Arabia; if so, did they expect he would secretly retreat as before? [(c) compare carefully with this account that given in 2 Cor. 11:32f, and explain the historical situation.] *v.* 25, (a) "his disciples"—cf. AV, not the Christians in general, but personal devoted followers. (b) "let . . . basket"—explain the oriental customs involved. (c) what size and kind of basket was used, see same word in Matt. 15:37? [(d) compare Josh. 2:15; 1 Sam. 19:12.]

PAR. 3. *v.* 26, (a) "assayed"—meaning? (b) why did he wish to join the Christian body? (c) why did they mistrust him? *v.* 27, (a) "Barnabas"—tell all you know of him, cf. Acts 4:36. [(b) is there reason to think he was previously acquainted with Paul; if so, what?] (c) observe the repeated statements as to Saul's actual vision of Jesus. *v.* 28, "going in and going out"—meaning of the expression? *v.* 29, (a) "preaching boldly"—what was the substance of his message? (b) "Grecian Jews"—cf. AV and Acts 6:1, 8ff; who were they? (c) what ground for their murderous intent? [(d) compare their hatred of Saul with that of the Damascus Jews?] *v.* 30, (a) "brethren"—who? (b) "Caesarea"—locate and explain why Saul was taken there? [(c) what part did Caesarea play in Saul's later history?] (d) "Tarsus"—locate and describe. (e) why was Saul sent thither?

PAR. 4. *v.* 31, (a) "the church"—meaning of the term? [(b) compare its use in previous chapters, 2:47; 5:11; 8:1, 3; how did it arise?] (c) locate the districts mentioned, cf. Acts 1:8, and observe the territory now occupied by Christianity. (d) "peace"—cf. AV, any difference? (e) "being edified"—meaning of the expression, cf. marg. *rdg.*?

THIRD STEP: TOPICS.

1. **Saul's Two Periods of Work in Damascus.** (1) how came he to be in that city? (2) recount the experience that had made him a Christian. (3) what of time and experience had intervened before he began to preach? (4) what was his message, cf. *v.* 20b, 22c? (5) what especial qualifications had he for doing just this work? (6) to whom did he preach, and why? [(7) what effect did Saul's ministry have upon himself?] (8) what success attended his efforts? [(9) compare his preaching as to content, spirit and method, with that of Stephen, and also with that of Peter.] (10) when did he leave Damascus, and why? (11) when did he return, and why? (12) why could he not

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carry on work there? [(13) justify him in choosing retreat instead of martyrdom.]

2. The Arabian Sojourn. (1) where does it come in—between *viv.* 22 and 23? (2) why is no mention made of it by Luke? (3) why did Saul go to Arabia on departing from Damascus? (4) study the reference to the Sojourn in Gal. 1:15-18. (5) how much of the three years mentioned did Saul spend in Arabia? (6) what did he do while there: (a) active work, preaching Christ to the Jews of the Dispersion; (b) live in seclusion and meditation, working out his theology and accumulating energy for subsequent activity? (7) which would be in keeping with the character of the man? (8) how much of the Gospel had he in possession before going into Arabia? [(9) explain or justify the tendency to exalt the significance to Saul of this brief period of his early career, which Luke seems not to have known about, and which Saul did not consider important enough for more than a mere mention.]

3. Saul's First Visit as a Christian to Jerusalem. (1) how long had he been gone from the city, cf. Gal. 1:18? (2) why had he last left it, and what had happened to those plans? (3) with what purpose was he now returning to Jerusalem, cf. Gal. 1:18? (4) what did he wish to gain from an acquaintance with Peter? (5) explain Barnabas's mediation. (6) whom of the apostles did Saul meet at Jerusalem, cf. Gal. 1:19, and why not the others also? (7) what did he obtain from this conference? (8) what evangelical work did he do in the city, and was this subordinate to the main purpose of his visit? (9) why did he preach to the Grecian Jews? (10) what was the subject and character of their disputation? [(11) compare Saul's preaching to these people with that of Stephen.] (12) was there any difference in their attitude toward the two Christian evangelists? (13) how long did Saul remain in Jerusalem at this time, cf. Gal. 1:18? [(14) what may we suppose to have been the relation of Saul to his former Pharisaic friends during this visit?]

4. Retirement to and Activity in Cilicia. (1) what was the occasion of Saul's leaving Jerusalem, cf. Acts 9:29f? (2) compare the reason which he himself gives in Acts 22:17-21. (3) are these mutually exclusive, or can they be harmonized? (4) why would Saul's place of nativity be especially attractive to him as a field of Christian work? (5) how long did he continue in Cilicia, cf. Acts 11:25 (which was in 43 A. D.)? (6) was he engaged in preaching the Gospel and establishing churches, cf. Gal. 1:21ff; Acts 15:23, 41? (7) what put an end to his activity in this field, cf. Acts 11:19-26? (8) was this work among Jews or Gentiles predominantly; i. e. had Saul entered yet on his distinctively Gentile mission? (9) in what particulars was this period one of preparation for his subsequent career? (10) consider that Syria and Cilicia were naturally the next regions beyond Palestine in which to establish the Gospel, so that Saul's work there carried on the march of Christianity toward Rome.

5. Condition of the Church in 38 A. D. (1) discuss the reasons for the peace of the Church at this time: (a) the conversion to their own number of their chief persecutor, Saul; (b) the political situation, which concentrated the attention of the Jews upon their pagan oppressors, the Romans (cf. Josephus's *Antiquities* 18:8:2). (2) explain the following descriptions of the Church: (a) "being edified," (b) "walking in the fear of the Lord," (c) "walking in the comfort of the Holy Ghost." (3) enumerate the points made here concerning the condition of the Church. (4) try to form a clear, comprehensive conception of the Christian Church at this stage of its history.

FOURTH STEP: OBSERVATIONS.

1. Soon after his conversion Saul began an active, earnest Christian ministry in Damascus.
2. His one aim was to prove to the Jews that Jesus was the Messiah, a fact which he now fully comprehended.
3. His intellectual ability, his thorough training, his deep and accurate knowledge of the Old Testament, and his spiritual experience of Jesus, all combined to make him powerful in argumentation and persuasion.
4. He aroused such hostility among the Jews of Damascus that to save his life he was twice forced to leave the city.
5. At the first withdrawal he went into Arabia, where for a year or more he probably preached the Gospel to the Jews of the Dispersion.
6. At the second withdrawal he visited Jerusalem, primarily to make the acquaintance of Peter, through whom he could learn of Christ's earthly career, and come into good relations with the original apostles.
7. He also attempted to preach the Messiahship of Jesus to the Hellenists in Jerusalem, but the effort aroused such intense and active hatred against him that he was obliged to depart from the city.
8. He withdrew to Cilicia, where he worked zealously, establishing Christian churches, and gaining experience for his future mission to the Gentiles.
9. The presence of severe political trouble, and the loss of their chief inquisitor, caused a cessation of the Jewish hostility toward the Christians.
10. The Church now covered all Palestine, was vastly increased in numerical strength, and was characterized by harmony and holy living.

FIFTH STEP: SUMMARY.

1. Make a statement concerning the Christian Church at this time, noting points of progress and development as to organic form, numbers, geographical extent, doctrine, and practice, since the Christian Dispersion of three years previous.
2. Discuss the activity and experience of Saul from his conversion until his retirement to Tarsus, showing particularly the relation which he sustained to the Jerusalem Church and apostles.
3. Discuss the presence of God in the history recorded in this Section.

SIXTH STEP: TEACHINGS.

1. Deep experience and conviction of truth lead to the zealous preaching of it.
2. Martyrdom is rarely the highest Christian duty. Saul chose to live for Christ rather than to die for Him, much the harder and much the more useful thing to do.
3. A long period of preparation and practice is necessary before one is fitted to do any great work.
4. Arguments are not answered by persecution.

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SEC. 13. PETER'S TOUR OF VISITATION TO THE PALESTINIAN CHURCHES.

Acts 9:32-43.

39-40 A. D.

CIRCUIT THROUGH PALESTINE.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 122-125. (2) Gloag's Comty. on Acts, I: 350-356. (3) Meyer's Comty. on Acts, pp. 193-199. [(4) Neander's Planting and Training of the Christian Church, I: 65-66.] (5) Bible Dictionary, arts. Aeneas, Dorcas, Joppa, Lydda, Peter. [(6) Peloubet's Notes, 1892, in loc.] (7) S. S. Times, Apr. 14, 1883.

FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 32a, Peter's extensive visit to the churches. *v.* 32b, his arrival at Lydda. *v.* 33, he finds the disciple Aeneas afflicted with palsy, *v.* 34, and in Christ's name heals him. *v.* 35, the miracle wins many converts. *Vv.* 32-35, PETER'S MIRACLE AT LYDDA AND ITS RESULTS.

PAR. 2. *vv.* 36f, death of the noble Christian Tabitha at Joppa. *v.* 38, Peter summoned thither. *v.* 39, he enters the death chamber, *v.* 40, and restores her to life, *v.* 41, and to her friends. *v.* 42, many are thus influenced to accept Christianity. *v.* 43, Peter remains long in that city. *Vv.* 36-43, PETER'S PROTRACTED MINISTRY IN JOPPA.

SECOND STEP: EXPLANATIONS.

PARAGRAPH 1. *v.* 32, (a) "it came to pass"—indefinite note of time, how long after Saul's retirement to Tarsus? [(b) "throughout all parts"—Meyer would read "among all Christians," which satisfies the Greek equally well.] (c) "saints"—cf. Acts 9:13, and comments thereon. (d) "Lydda"—locate on map, and describe. [(e) who had established the church there?] *v.* 33, (a) "Aeneas"—is anything more known about him than is here told? (b) "palsied"—how common in the Orient? *v.* 34, (a) "Jesus . . . thee"—cf. Acts 3:1, and state significance of the words. (b) "make . . . bed"—as a sign of the cure. [(c) look up similar cures worked by Jesus.] *v.* 35, (a) "all"—explain the meaning and use of this common hyperbole. (b) "Sharon"—locate the district or place so named. (c) "turned . . . Lord"—why?

PAR. 2. *v.* 36, (a) "now"—while Peter was at Lydda. (b) "Joppa"—locate on map and describe. (c) "disciple"—why is this fact noted? [(d) "Tabitha"—is Aramaic, Dorcas is Greek, Gazelle (marg. rdg.) is English, all the same word; by which was she known at that time, compare in *vv.* 39 and 40?] (e) "full of"—a favorite expression with Luke to signify "devotion toward," cf. Acts 6:8; 13:10; 19:28. (f) "almsdeeds"—meaning? *v.* 37, (a) "and . . . days"—a stereotyped formula for historical introduction; what days? (b) "died"—therefore a complete restoration to life took place later. (c) "upper chamber"—was this in accordance with Oriental funeral custom? *v.* 38, (a) "nigh"—how far distant? (b) "disciples"—who? (c) "hearing"—in what way? (d) "two men"—why two? [(e) observe the greater vividness here, as compared with AV.] [(f) "delay not"—did they expect from Peter a miraculous restoration, or did they only anticipate his sympathetic presence at the funeral,

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which could not be long postponed?] *v.* 39, [(a) "Peter . . . went"—was he conscious of what was about to take place?] [(b) "widows"—associates of Tabitha in her good work, or those whom she had benevolently aided?] (c) "coats . . . garments"—difference between them? *v.* 40, (a) "put . . . forth"—cf. Matt. 9:25, for what purpose? [(b) "kneeled down"—observe and consider this attitude for prayer.] (c) "prayed"—for what? [(d) "arise"—why is not Christ's name introduced, as in previous cases?] (e) notice the graphic narration. *v.* 41, (a) "gave . . . hand"—as Jesus had done in a similar instance. (b) "saints . . . widows"—the whole church was interested. *v.* 42, "became known . . . many believed"—a natural consequence, and a primary reason for the working of the miracle. *v.* 43, [(a) see first comment on *v.* 37 above.] (b) "abode"—in order to follow up the evangelical work begun? (c) "many days"—cf. Acts 9:23 and comments; how long a time is meant here—a year? (d) "with . . . tanner"—why is this fact particularly noted? (e) was Simon one of the church members?

THIRD STEP: TOPICS.

1. Peter's Missionary Activities. (1) as overseers of the Christian Church, what duties would the apostles have toward the individual churches springing up everywhere throughout Palestine? (2) reconsider their action in the case of the church in the city of Samaria (ch. 8). [(3) do the apostles seem to have been frequently away from Jerusalem on missionary work, cf. Gal. 1:18f?]

(4) what was Peter's purpose in making the extensive circuit which finally brings him to Lydda? (5) when did he set out on this tour, and how long a time did it occupy? (6) consider Peter's miracle-working as a part of his evangelizing activity. [(7) compare in detail Peter's restoration of Tabitha to life with the similar restoration of Jairus's daughter, which Peter had himself witnessed (Mk. 5:22f, 38-42)]. [(8) compare the missionary work of Peter on this tour with that of Paul on his journeys at a later time.]

2. Peter's Preparation for the Pending Experience. (1) in what ways would this extended tour among the churches prepare Peter for a larger and higher view of Christianity? (2) bearing in mind the Jewish aversion to the tanner's trade, what does Peter's continued residence with Simon the tanner at Joppa indicate as to his attitude toward the refined Judaic scruples? (3) shall we understand that Peter, as a Galilean, never was burdened with the minutiae of Jewish ceremonial law, or that this was actually a step toward the disregard and ultimate rejection of that law? (4) consider the mental and spiritual character of Peter, whether he was susceptible to new and growing truth, and capable of grasping and disseminating it? (5) compare Peter with others of the original Twelve, as to whether he was the one best fitted to receive and to put into force the supreme conception of the Gospel which was about to be divinely revealed.

FOURTH STEP: OBSERVATIONS.

1. The narrative leaves Saul at work in Cilicia, and takes up Peter, as he is about to be divinely instructed concerning the relation of the Gospel to the Gentiles.

2. Peter made missionary tours among the Palestinian churches, much as Paul afterward did in Asia Minor and Europe.

(Study XIV.)

3. Miracle-working was still a part of the apostolic activity, and a means of large accessions to the church.
4. Kneeling to pray was a customary and appropriate religious form among the primitive Christians.
5. Peter manifested in conduct and disposition a readiness to receive the larger revelation.

FIFTH STEP: SUMMARY.

1. Make a brief statement concerning the work of Peter as overseer of the Palestinian churches, and as an evangelist among them.
2. Discuss the preparation which Peter underwent providentially with reference to the revealed truth about to be given to him.
3. Make a statement concerning the character and activity of the primitive Christians, drawn from the descriptive narrative of the disciples at Lydda and Joppa.

SIXTH STEP: TEACHINGS.

1. An unselfish, devout and useful life crowns death with sincere regret and loving, grateful memory.
2. The place to work is where Providence by arrangement of circumstances determines.

(Study XIV.)

STUDY XI.

SEC. 14. DIVINE LIGHT ON THE GENTILE PROBLEM
---PETER INSPIRED TO RECEIVE CORNELIUS AND
HIS FRIENDS, AS GENTILES, INTO THE CHURCH.

Acts 10:1-48.

40-41 A. D.

JOPPA, THEN CAESAREA.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 126-139. (2) Gloag's Comty. on Acts, I: 357-385. (3) Meyer's Comty. on Acts, pp. 200-213. (4) Neander's Planting and Training of the Christian Church, I: 66-76; II: 81-87. (5) Bible Dictionary, arts. Caesarea, Centurion, Clean (Unclean), Cornelius, Gentiles, House, Peter, Vision. (6) Farrar's Life of Paul, pp. 144-159. (7) Conybeare and Howson's Life of Paul, pp. 90-96. [(8) Vaughan's Church of the First Days, pp. 223-243.] [(9) Peloubet's Notes, 1392, in loc.] [(10) S. S. Times, Apr. 21, 1883.]

FIRST STEP: FACTS.

1. Arrange the material of this Section into its proper paragraphic divisions, with appropriate headings. Consider the following:

PAR. 1. *Vv.* 1-8, THE DIVINE COMMUNICATION TO CORNELIUS.

PAR. 2. *Vv.* 9-16, THE DIVINE COMMUNICATION TO PETER.

PAR. 3. *Vv.* 17-23a, PETER AND THE MESSENGERS OF CORNELIUS.

PAR. 4. *Vv.* 23b-33, PETER'S MISSION TO CAESAREA.

PAR. 5. *Vv.* 34-43, PETER'S ADDRESS TO CORNELIUS AND HIS FRIENDS.

PAR. 6. *Vv.* 44-48, GENTILES RECEIVED INTO CHRISTIAN COMMUNION.

2. Prepare a careful paraphrase of Peter's Address (Par. 5), reproducing as exactly as possible the thought and the spirit of the text.

3. Prepare the verse synopses of the entire Section, making them concise and avoiding minor details of the narrative.

[4. Let a paraphrase of the entire Section be written, and the original transcript of the history, thus obtained, be preserved in its appropriate place.]

SECOND STEP: EXPLANATIONS.

PARAGRAPH 1. *v.* 1, (a) "now"—when? (b) "Caesarea"—locate on map, describe, [and look up other references to this city.] (c) "centurion"—meaning of the name. [(d) consider the character of the centurions mentioned in the New Testament, cf. Matt. 8:5; 27:54; Acts 22:26; 27:3, 43.] (e) "Italian band"—what was this, and why stationed here? *v.* 2, (a) "devout"—meaning, cf. Acts 2:5; 8:2; 17:4; et al. (b) "alms"—to the Jews, cf. Lk. 7:5. *v.* 3, (a) "openly"—i. e. distinctly, consciously. (b) "ninth hour"—what time of day? *v.* 4, (a) cf. AV, note the vivid description. (b) "what . . . Lord"—cf. Acts 9:5, [how did Cornelius know the source of the vision?] (c) "memorial"—explain meaning, cf. Lev. 2:2; Rev. 8:3f; Ps. 141:2. *v.* 5, (a) "Joppa"—how far distant? (b) state facts of Peter's residence there.

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[(c) did Cornelius know Peter at all?] *v.* 6, (a) cf. Acts 9:43. [(b) why located at the "seaside," and why is the fact mentioned?] (c) cf. AV, noting the omission in RV. (d) compare Acts 10:32; 11:14, and explain the omission. (e) observe the parallel with Acts 9:6. *v.* 7, character of the messengers, [and why that number sent?] *v.* 8, (a) "rehearsed all"—of what, and why? (b) "sent"—how soon after the vision?

PAR. 2. *v.* 9, [(a) describe the journey.] (b) "housetop"—explain the construction of houses in the Orient. (c) "to pray"—why go there, cf. Jer. 19:13; Zeph. 1:5? (d) "sixth hour"—what time of day? *v.* 10, [had he been fasting, or was this only the natural hunger before the midday meal?] *v.* 11, "beholdeth"—subjectively? *v.* 12, (a) "wherein were"—as it seemed in the vision. [(b) the text is confused; all animal creation is supposed to be represented.] *v.* 13, "kill . . . eat"—i. e. you are hungry, and all is legitimate food. *v.* 14, (a) "never"—had Peter faithfully kept the ceremonial law? [(b) "common . . . unclean"—any difference in meaning between the two?] *v.* 15, [(a) who is it that speaks to Peter?] [(b) why "God" here instead of Christ?] *v.* 16, what was done thrice, and why that number of times, cf. Jno. 21:15ff.

PAR. 3. I *v.* 17f, (a) why was it difficult to arrive at the truth revealed? (b) note the graphic description. *vv.* 19f, (a) how was this information given? [(b) "I"—God, or the Holy Spirit; if the latter, consider this function attributed to the third person of the Trinity.] *v.* 21, note Peter's obedience. *vv.* 22f, (a) "well reported"—why, cf. Acts 10:2b? [(b) "warned"—cf. Matt. 2:12.] [(c) "hear . . . words"—note the absence of this clause from 10:6, 32, and presence in 11:13f; it probably belongs to the event.]

PAR. 4. *v.* 23b, (a) "certain . . . brethren"—how many, cf. Acts 11:12? (b) were they strict Jewish Christians, cf. Acts 10:45? (c) what was Peter's idea in taking them with him? *v.* 24, (a) "morrow"—how many days since the departure of the messengers, cf. Acts 10:30? [(b) had Cornelius calculated the time of Peter's arrival, and prepared for it?] [(c) why did Cornelius get this important company together on this occasion?] *vv.* 25f, (a) "entered"—the court of the house; enters the interior at *v.* 27. (b) what was Cornelius's idea in offering homage to Peter? (c) why was it declined? *v.* 27, "talked"—at some length, the word implies. *v.* 28, (a) "how"—cf. marg. rdg. [(b) "unlawful"—is there any such prohibition in the Mosaic law; if not, whence arose the doctrine?] (c) what degree of association is meant? (d) "God shewed"—Peter now understood the divine communication. *v.* 29, (a) "gainsaying"—meaning? [(b) "intent"—did he know what they desired of him?] *vv.* 30ff, (a) cf. AV. (b) explain the case here as to time? [(c) "a man"—why so designate an angel?] *v.* 33, what divine message did they expect Peter to deliver to them?

PAR. 5. *vv.* 34f, (a) "opened . . . mouth"—conspicuous Hebraism. (b) "perceive"—when and how had he arrived at this position? (c) "respector of persons"—just what does the expression mean? (d) observe the announced conditions of acceptability with God. *vv.* 36ff, [(a) difficult construction—perhaps best to connect "the word" with following two verses, making three successive sentences after "you know," thus: you know 1) the word sent to the children of Israel; 2) the events which have happened; 3) the divine anointing of Jesus.] [(b) what is meant by "the word"?] [(c) in comparison

with this, what is meant by "that saying"?] (d) "published"—better, happened. (e) "oppressed . . . devil"—the most significant class of cures is cited. (f) "God with him"—cf. Jno. 3:2. *v.* 29, (a) "witnesses"—cf. Lk. 24:48; Acts 3:15; 5:32; et al. (b) "also"—in addition to the sufferings inflicted. (c) "slew . . . tree"—cf. Acts 5:30, explain meaning. *v.* 40f, (a) "gave . . . manifest"—cf. AV. [(b) why were only disciples allowed to see the resurrected Jesus?] (c) cf. Acts 1:22; 1 Cor. 15:6ff. (d) "eat and drink"—cf. Lk. 24:42f; Jno. 21:13; why is this physical fact mentioned? *v.* 42, (a) "charged us"—cf. Matt. 28:19; Acts 1:8. (b) "people"—the Jews. (c) "ordained . . . Judge"—cf. Jno. 5:22, 27. (d) "quick and dead"—meaning, cf. 1 Cor. 15:51f; 1 Thess. 4:17; 2 Tim. 4:1; 1 Pet. 4:5. *v.* 43, (a) "prophets"—cf. Isa. 49:6; Joel 2:32; [and find others.] (b) "every one"—cf. Rom. 10:11; 3:22. (c) "remission"—cf. Acts 5:31.

PAR. 6. *v.* 44, (a) "yet spake"—interruption, or only immediate succession? [(b) compare this description of the coming of the Holy Spirit with others, e. g. Acts 2:4; 8:17; 19:6.] (c) "all"—the whole company was as ready as Cornelius. *v.* 45, (a) "they of the circumcision"—Peter's six Joppa companions? (b) the Jews had a proverb that the Holy Spirit never rested upon a Gentile. *v.* 46, (a) cf. Acts 2:4, 11, and treatment under Sec. 4. [(b) "any man"—who of those present might wish to do so, or was it of the nature of a challenge to the whole church?] (c) "forbid"—cf. Matt. 28:19. *v.* 47, (a) why did he not perform the rite himself, cf. 1 Cor. 1:13-17? (b) "tarry"—did he probably do so, cf. Acts 11:3?

THIRD STEP: TOPICS.

1. Cornelius. (1) to what nationality did he belong? (2) what was his official position? (3) how came he to be in Caesarea? (4) describe his religious character and life (cf. *v.* 2, 22). (5) what had led him to adopt the Jehovah worship? (6) was he one of a large class thus peculiarly accessible to the Gospel? (7) in what respects and to what extent did he conform to the Jewish ritual? [(8) why was this most important pending revelation to be given to and through Cornelius?] (9) does the narrative presuppose an acquaintance, on Cornelius's part, with the facts of Christ's life, cf. Acts 10:37f? [(10) under what circumstances was the vision given him? [(11) was the vision internal or external, a spiritual or a physical phenomenon?] (12) why was a supernatural communication necessary in this instance? [(13) compare the four accounts of this vision, Acts 10:3-6, 22, 30-33, and 11:13f, noting and explaining any divergences.] (14) why does the narrator dwell at such length, and with so much repetition, upon this incident?

2. The Trance-Vision of Peter. (1) compare this account (10:9-16) with that given in 11:5-10, explaining the variations. (2) consider how this supernatural manifestation to Peter corresponds to and complements that given to Cornelius. [(3) what is the nature of a trance, as distinguished from a vision?] [(4) observe how the medium of revelation attaches to Peter's natural condition of hunger.] (5) why was it necessary that Peter should be taught the new Gospel truth in this miraculous way? (6) exactly what was the meaning of the symbolic vision? (7) when did the interpretation become clear to Peter?

[3. The Ceremonial Law. (1) what were the Mosaic provisions concerning the clean and unclean, cf. Lev. 11:1sq; Deut. 14:1sq; Dan. 1:8-12. (2) how had this legislation been observed by the Jews? (3) what was the

original purpose of such distinctions and restrictions? (4) did they accomplish this end in the Jewish history? (5) why were they done away in the Christian dispensation? (6) how had God cleansed the unclean, as was announced in the vision to Peter? (7) what was Christ's teaching on this subject, cf. Mk. 7:15? (8) was this an abolition of the Mosaic legislation, or an elevation of it into the moral and spiritual sphere? (9) what was Paul's doctrine concerning the clean and unclean, cf. Rom. 14:14; 2:28f? (10) why had not Peter more clearly apprehended the Christian conception of, and attitude toward, these matters?]

4. Divine Promulgation of the Universality and Spirituality of Christianity. (1) what was the conception of the apostles concerning the coming in of the Gentiles? (2) to what extent did this conception accord with the teaching of Christ on that point, and why was it in some measure erroneous? (3) what was Christ's idea of the way and time in which this great and essential truth of the Gospel should be developed and realized? [(4) why was this problem left for the Primitive Church to solve?] [(5) what view did Stephen and other Hellenists take as regarded Gentile admission to the Church?] (6) what was Peter's view in the matter, and why? [(7) are there indications that he had been working toward a broader conception of the Gospel?] (8) consider the readiness and honesty with which he accepted and acted upon the newly revealed truth. (9) exactly what was the content of the divine revelation made at this time? (10) what was its significance to the Church then, and also in succeeding centuries?

5. Peter's Address to Cornelius and His Friends. (1) consider the logical outline: (a) a declaration that Christianity is for all who will. (b) an appeal for its acceptance by preaching Jesus, as to his person, his work, his death, his resurrection, and his eternal exaltation. (c) a prophetic substantiation of this. (d) announcement of redemption and forgiveness of sins through Christ. (2) are we to suppose that Luke has given us but a mere abstract of what was said on this occasion? [(3) does the address seem to have been left unfinished; if so, what should have been added?] (4) what is Peter's doctrine here concerning the relation of the Gentiles to God—that if righteous they are acceptable without becoming Christians, or that they are thus acceptable candidates for Christianity, cf. Rom. 10:12f? (5) how does *τ. 43* stand in doctrinal relation with *τ. 34f*? [(6) have these words of Peter any connection whatever with the question of the salvation of the heathen who have not had the Gospel preached to them?] (7) consider the way in which Peter adapts his address to the Gentile condition of his hearers, especially in his subordination of the argument from prophecy. (8) compare carefully this address with former ones by Peter, recorded in Acts 2-5, noting differences of content, of emphasis, of view, etc. (9) name the chief characteristics of this address to Cornelius and his friends.

6. The Gentile Pentecost. (1) compare this impartation of the Holy Spirit to the Gentiles with that to the Jews recorded in Acts 2, as to: (a) time, (b) circumstances, (c) phenomena, (d) importance. (2) was it as a benediction and confirmation of Peter's utterances that the Spirit came while he "yet spake"? (3) do we know of any other instance where the Spirit baptism preceded water baptism? (4) what was the importance of the subsequent symbolic baptism, when the substantial baptism had already been received? (5) was it to indicate the acceptance by the Church of these Gentile converts, as the Spirit baptism had indicated their acceptance by God?

FOURTH STEP: OBSERVATIONS.

1. Up to this point Christianity has been Jewish—all Christians have been Jews or have become such by conforming to the Judaic ceremonial law.
2. They held that, while the Gospel was also for and should be preached to the Gentiles, nevertheless they could only become Christians after they had become Jewish proselytes, adopting the Judaic religious system.
3. The time had come for an expansion of the Gospel which would embrace both Jews and Gentiles, and upon an equal footing.
4. It was appropriate that Peter, the chief of the original twelve apostles, should become possessed of this higher and larger conception of the Gospel, as was by divine providence accomplished.
5. Cornelius was one of a large class of Gentiles who, disgusted with their national pagan religions, had accepted the Israelitish worship of Jehovah as worthier and more satisfactory; yet he was anxious for some form of religion still better, as his interest in Christianity attests.
6. The divine communications to himself and to Peter bring about the higher knowledge and religious state which Cornelius was seeking.
7. The description of this event by the sacred narrator is detailed and repetitious because he regarded it, and rightly, as of the first importance in a history of the Primitive Christian Church.
8. Peter is accompanied on this occasion by six Jewish Christians from Joppa who act as witnesses, advisers and assistants in this critical experience.
9. Peter is inspired to declare that Christianity is for all, independently of Judaism, and he preaches Jesus in the essential aspects of his person and work.
10. The Holy Spirit is imparted to the Gentile converts with much the same circumstance and impressiveness as to the Jewish converts on the Day of Pentecost; perhaps it was not a less important event.
11. Water baptism was administered to the new Christians to signify that the Jewish members welcomed them into the Christian Church.
12. A similar inauguration of the universal spiritual Gospel was taking place, or about to take place, in Antioch of Syria.

FIFTH STEP: SUMMARY.

1. Make a statement which will set forth the facts of this Section concerning:
 - (1) the character and work of Peter.
 - (2) the substance of the Apostolic teaching.
 - (3) the doctrine of the Primitive Church concerning Christ.
 - (4) the divine method of developing and revealing truth.
 - (5) the characteristics of Spirit baptism.
 - (6) the characteristics of water baptism.
- [2. State what you understand to be Peter's doctrine, here given, concerning Gentiles of upright life.]
3. State what the attitude of the Christian Church had been, up to this time, respecting the admission of Gentiles within its pale.
4. Describe in detail the several steps which have been noted in the previous history, by which the Church was prepared for the promulgation of this new truth.
5. Define the content of the revelation made to and through Peter, and estimate its significance to the history.

SIXTH STEP: TEACHINGS.

1. Readiness to be led by Providence, not only into new fields of work, but also into new fields of truth, is characteristic of the genuine Christian.
2. The progress of the Church is in God's hands—a thing more manifest at some times than at others, but always true.
3. Historical Christianity is divinely ordained to be preached to, and to be accepted by, all men, as the one true and sufficient religion.
4. God is no respecter of persons.
5. The divine plan is, that men shall instruct and persuade their fellow-men—human agency, where possible, is the divine method for upbuilding the Kingdom of God on earth.

(Study XV.)

Biblical Work and Workers.

The translation of Abbe Fouard's "Life of Jesus," made by Mr. Griffith, has proved so successful that he has translated another volume of the same author's series on the origins of the church, entitled "St. Peter and the First Years of Christianity." It will be published soon by Longmans, Green & Co.

There is now being issued in Paris, under Roman Catholic auspices, a new Bible Dictionary, edited by the Abbé Vigoux. Two parts have already appeared, comprising over three hundred pages and going as far as "Animals." It is altogether a notable work, because of its size, its source, and its high quality.

Germany still leads in theological activity, and theology still holds the most prominent place in that country's literature. Out of 18,875 books published in Germany last year, 1,763 were classified as theological—a large proportion. The next division, that of "literature," fell short of this number by only thirty-two books.

Prof. A. W. Dieckhoff, of Rostock, one of the extremely conservative Lutheran theologians of Germany, has recently made quite a significant departure from his former position in his lately issued book entitled "Inspiration and Inerrancy," wherein he maintains that neither the Fathers nor the Reformers held the view of inspiration now regarded as orthodox, it having been elaborated by seventeenth century dogmaticians.

The railway between Jaffa and Jerusalem, which promises to be soon in operation, is but the beginning of railways which before long will take possession of Palestine. A concession has just been granted by the Turkish Government for a railway across the Jordan, the route proposed being from Acre to Jezreel, to Beisan, and on to Damascus, a distance of one hundred and twenty miles. This may be the beginning of a railway route to the East.

A marked improvement has been made in the appearance and character of *The Treasury*, a magazine whose aim it is to treasure up the current religious thought. Particularly intended for ministers, as is apparent by the predominance of its homiletic material, it yet contains good general reading. The departments are numerous, and the design seems to be to have everything brief and fresh. It comes much nearer now to the standard set by the *Homiletic Review*.

The authorized English translation of Professor Godet's "Introduction to the New Testament" will be published by Messrs. T. and T. Clark, Edinburgh. The original work is to form three large volumes, the first containing Paul's Epistles; the second, the Gospels and the Acts of the Apostles; the third, the Hebrews, Catholic Epistles and Apocalypse. The first volume is now in the press, and arrangements have been made for the publication of the translation as soon as possible after the original edition is ready.

A *Variorum Apocrypha* is to be published by Messrs. Eyre and Spottiswoode, London, as a companion volume to their *Variorum Bible*, which was an important forerunner of the Revised Version, and still has much value. The text is to be that of the Authorized Version, with appended various readings and renderings, and comments by the editor, Rev. C. J. Ball. The new work will find a welcome, as the Apocrypha have gained a new importance in the present historical investigation of Jewish religious thought.

Prof. O. S. Stearns, who has for twenty-five years occupied the Chair of Old Testament Interpretation at Newton Theological Institution, recently tendered his resignation, and was elected professor emeritus, to serve until his successor is chosen. The chair of New Testament Interpretation, vacated by Prof. E. D. Burton, will be filled by President Hovey, who thus leaves his place in theology to be filled by another. Rev. Rush Rhees becomes associate professor of Greek, and Mr. W. F. Arlington will assist Prof. Brown in Hebrew.

The recent election of a professor to occupy the chair of Hebrew in the Free Church College, Glasgow, awakened some interest. The two prominent candidates were G. A. Smith of Aberdeen, and Mr. Harper of Melbourne, the latter favored by the more conservative Presbyterians. It seemed, however, to be understood among scholars that there were no particular difference between them concerning critical questions, and both were thoroughly competent for the work. The result was the appointment of the former, by a large majority. Prof. Smith is 37 years of age, and had fulfilled the duties of the chair during the interim after Prof. Robertson Smith had left it.

There has just been published in England a book entitled "The Composition of the Book of Genesis," (David Nutt, Publisher), by Mr. Edgar I. Fripp. The material of Genesis is analyzed into its constituent elements, these being printed in different types in parallel columns, and restored as far as possible to their original forms. There is also a series of six maps, illustrating the historical relationships reflected in the patriarchal stories, an abridgment of the Chaldean flood legend, etc. The work seems to cover about the same ground as "The Genesis of Genesis," by Rev. B. W. Bacon, which appeared but a few months ago in this country. There is no longer any reason for ignorance as to what the analysis of Genesis proposes.

Prof. J. Rendel Harris, after a careful comparison of the so-called Western Text with the Codex Bezae, arrives at the conclusion that the Western Text had a Gallican origin, as is indicated in the manuscript by the orthography of certain words as affected by local pronunciation, Gallican provincialisms. He shows also that the Latin text of this Mss. is genealogically contiguous to the Latin translation of Irenæus, and that Tatian used a Latin copy of the Gospels, also a copy whose text was closely related to the Latin of Codex D. He thinks, therefore, the probability is that the whole body of Western readings goes back to a single liturgical copy as the original of D, which copy was in existence as early as the second century A. D.

An effort is being made to obtain the necessary funds for the printing in this country of a modern Syriac dictionary, embracing some 45,000 words and covering all the principal dialects into which the language is divided. The copy

is all prepared, being the work of Rabi Baba, of Persia, a Syrian scholar who has been long connected with the American Presbyterian Mission, and for whose knowledge and ability there are many to vouch. He was one of the collaborators in the revision of the modern Syriac Old Testament, and stands first in his nation as regards his acquaintance with ancient and modern Syriac. He has come to America to secure the publication of his work, and has received the endorsement of members of the American Oriental Society, as well as of the Presbyterian Board of Foreign Missions. It is to be hoped that the work will be published, as it will be of large value to many scholars.

An inner view of how some literary work is done may be gained from the facts connected with the publication of Dr. Delitzsch's "Hebrew Version of the New Testament," of which there have been some fifty thousand copies sold. The first edition appeared in 1877. A large number of copies were interleaved with writing paper, and sent to most of the Hebrew scholars in Europe and America. In this way a mass of valuable criticism and suggestion was obtained, all of which was carefully considered and the text revised. The first proof of this revised copy was read by a Hebrew scholar on the Rhine, and then passed on to Dr. Delitzsch, who read it and returned it to the printer. The second proof was treated in the same way. The third proof was read by Canon Driver, and finally worked over by Dr. Delitzsch, when it was turned over for publication. It is such care and attention that indicate the love of scholars for their work, and their faithfulness in the performance of it.

The *Expository Times* is doing a useful piece of work by publishing from time to time a conspectus of recent literature upon a particular group of Scripture books. The May number of the magazine contained such an article upon the Poetical Books of the Old Testament, viz.: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs. The literature upon each book is treated separately, a list of the recent works upon it being given which contains the title, author, publishers, size, date, and price. Then follows a brief discussion of the different books, individually and comparatively, as regards their characteristics and merit. Without reproducing the lists in detail, it will prove interesting and helpful if the books named be here cited. They are: (1) *Job*. The Student's Commentary, vol. 3; The Book of Job, by G. H. B. Wright. A Commentary on the Book of Job, by S. Cox, D. D.; Job and Solomon, by T. K. Cheyne, D. D.; The People's Bible, vol. 11, by Jos. Parker, D. D.; The Book of Job and the Song of Solomon, by Talmid; Cambridge Bible, Book of Job, by A. B. Davidson, D. D., LL. D. (2) *Psalms*. Commentary on the Book of Psalms, by J. G. Murphy, LL. D.; The Treasury of David, by C. H. Spurgeon; Notes Critical and Philological on the Hebrew Psalms, by W. R. Burgess, M. A.; An Introduction to the Study and Use of the Psalms, by J. F. Thrupp, M. A.; The Life of David as Reflected in his Psalms, Alex. McClaren, D. D.; The Book of Psalms, by T. K. Cheyne, D. D.; The Psalms, with Introductions and Critical Notes, by A. C. Jennings, M. A., and W. H. Lowe, M. A.; The Psalms in History and Biography, by Jno. Ker, D. D.; Biblical Commentary on the Psalms, by F. Delitzsch, D. D.; The Psalmist and the Scientist, by Geo. Matheson, D. D.; The Book of Psalms—a New Translation with Commentary, by T. K. Cheyne, D. D.; Studies on the Book of Psalms, by Jno. Forbes, D. D., LL. D.; The Psalter, by A. Barry, D. D.; Notes on the Seven Penitential Psalms, by Rev. A. G. Mortimer; People's

Bible, the Psalter, by Jos. Parker, D. D.; The Witness of the Psalms to Christ and Christianity, by W. Alexander, D. D.; The Psalms Chronologically Arranged, by "Four Friends"; Cambridge Bible, The Book of Psalms, by A. F. Kirkpatrick, B. D.; The Origin and Religious Contents of the Psalter, by T. K. Cheyne, D. D.; The Psalms, by Jno. DeWitt, D. D., LL. D. (3) *Proverbs*. Original Notes on the Book of Proverbs, by S. C. Malan, D. D.; Expositor's Bible, The Book of Proverbs, by R. F. Horton, M. A. (4) *Ecclesiastes*. Cambridge Bible, Ecclesiastes, by E. H. Plumptre, D. D.; The Book of Koheleth, by C. H. H. Wright, D. D.; Lectures on Ecclesiastes, by G. G. Bradley, D. D.; Lectures on Ecclesiastes, by S. Cox, D. D.; The People's Bible, vol. 14. (5) *The Song of Songs*. The Song of Solomon Rendered into English Verse, by Jas. Pratt, D. D.; The Song of Solomon Translated, etc., by W. C. Daland, A. M.; The Song of Solomon compared with Other Parts of Scripture; The Song of Solomon, by Rev. M. Rainsford. This conspectus shows nearly all the special books upon these subjects which have been published in England during the last ten years. They are of very uneven value, and many of them one does not care for. Especially fine and useful are the volumes referred to in the Cambridge Bible and Expositor's Bible Series, and on the Psalms the works by Maclaren and Delitzsch. For homiletic purposes The People's Bible is excellent. Much of the latest, freshest and best literature on these portions of Scripture gets no representation in these lists, however, as it is in the form of articles contributed to current religious periodicals.

Contributed Notes.

Political Parties in Israel. It seems at first glance like a profanation or degradation of the life of ancient Israel to find anything like "politics" appearing in its history. Our conception of this people—at least our ideal conception—is that of a nation somehow living apart, to itself, or to Jehovah rather, on a higher plane than that of other oriental peoples. It strikes us that a social and national life corresponding to this high position ought to have been exhibited by them. It may be that such a notion lay at the bottom of the reverential attitude of the Puritans which led them to make the old Hebrew life the model of their own attempts at social organization. But, of course, any real historical study of the Old Testament history effectually dissipates such ideas. A careful fundamental investigation of the historical, social and national life of Israel will lead to surprising results, revealing the ebbing and flowing of political life, the clash of parties, the intrigues, conspiracies, rise and fall of social and national idea is, and, in short, all that makes up "politics." It is still more surprising to find among the leading politicians of the stirring periods of ninth and eighth century history, the *prophets*. No one can gain a correct idea of the political movements, the historical tendencies and issues of these times, without taking these personalities, like Isaiah and Jeremiah, into the account. If, as cannot be doubted by any intelligent student, their personal attitude and ideals stand at the root of their immortal teachings, their historic position and activity become very important to the student of their message to the church in all ages. Some of their great prophecies were, at the first, political speeches or pamphlets. Their symbolic acts and sayings were often intended to have a direct and immediate effect upon persons and projects which concerned "politics" in Israel, or Egypt, or Assyria, or Babylon. These great prophets are, in this political sphere, only representatives of many others in the prophetic and priestly circles, around the king and among the people, who were practical and active politicians—in other words, who sought to have a part in directing and influencing affairs of state. Each circle had its ideas and tendencies; each formed a "party"; each had, not merely speculative ideals, but earthly objects for which they gave their energies, and sometimes risked—and lost—their lives.

For myself, I confess that to this view of Israel's life it was at first somewhat difficult for me to adapt my ideas. But if the view is a true one, and further study only deepens this conviction, then such a picture of such a life must have been intended to teach its appropriate lesson. And when one reflects upon it, the recognition of the importance of the "political element" in the biblical life will bring with it much inspiring and permanently helpful teaching. It deepens the *reality* of the biblical life. It makes more vivid the *likeness* of that life to ours. It adds to the essential *dignity* of those great prophets, while it removes that false sanctity which separates them from the human brotherhood. For any who are interested in the subject, I desire to suggest one or two points possibly helpful in further investigation.

- 1) It is a very strange fact, and yet one very easy of explanation, that the

political policy of the great prophets was that which was directly opposed to the *national* welfare. It was destruction of the old Israel. Prophetic "politics" really ruined the nation. From the secular point of view their ideals were completely unrealizable, their principles irrational, their methods of carrying out their ideals and principles perfect moonshine; or, rather, their whole policy involved the overthrow of existing institutions, institutions which seemed to have had the sanction of the highest wisdom and to have been founded and favored by Jehovah. The fact that they succeeded is the fact of Jerusalem's destruction. The significance of their position was not always clear to themselves, but at times the greatest of them recognized it, as, for example, Isaiah, when at the end of his life he recounted the fact of his "call" and explained its significance (chapt. 6); or Jeremiah, when he interpreted his work as two-fold, "tearing down" as well as "building up."

2) The impression cannot be avoided that we have but one side of the prophetic element or life, represented in the Bible, namely, that element which *succeeded*. The defeated "party" is not given a chance to present its side of the case. No doubt there were many in Israel who thought that they loved God who were not in sympathy with "prophetic politics." They were just as sincerely loyal to God as were the prophets. From their point of view Jehovah seemed to lead the nation in a direction opposite to that in which the prophets would lead it. That intensely interesting twenty-eighth chapter of Jeremiah may be taken as an example, where Hananiah and Jeremiah come to open conflict. What ground can there be for holding that the former was corrupt and godless and only the latter sincere? None. It is simply that the one was mistaken, profoundly and yet sincerely mistaken, while Jeremiah had the truth, knew the mind and purpose of God. This view of the situation is the only one that satisfies it. It also brings the whole scene nearer to us and teaches us vividly and strongly the necessity of thorough conviction, humble dependence upon God, and also the duty of avoiding harsh judgment, the need of sympathy with those who may be in the wrong, when we feel compelled to denounce their views.

3) Books which are helpful for the study of the subject of "Politics in Israel" are very few. A good book could be written on the "History of Political Parties in the Hebrew State." Robertson Smith's "Prophets of Israel" gives some useful hints. Driver's Isaiah and Cheyne's Jeremiah are good. A book on "Jewish History and Politics in the Times of Sargon and Sennacherib" by Sir Edward Strachey, is a fair model for wider investigation. In the various modern histories of Israel, especially Ewald's, will be found much helpful material.

G. S.

Philo the Jew and the Bible. The Bible and biblical life are in many respects things apart from the ordinary life and thought of men. Yet in many other respects they stand and stood in intimate relation to the movements of humanity. The student is constantly seeking these points of contact in the historical sphere as the preacher strives to present them in the practical sphere. The latter endeavor may be said to rest on the former. The historical tangency of the Bible, or rather its historical inweaving with the life of the times in which its books were written, the broader historical relations of the movement of life it narrates, these are the foundations of a vivid realization and vigorous application of its present-day teachings. It is from this point of

view that the importance of the life of Philo of Alexandria to the Biblical student becomes clear and weighty. His life was contemporaneous with that of Christ and the Apostolic Church. He lived not many miles away from those "holy fields," and had traversed them probably more than once. He was a Jew—the wisest Jew of his time. More than that, his life was given to the study and the explanation of the Old Testament Scriptures. He wrote voluminously, and his works in great part have come down to us. They afford us a clear view of the state of the Judæo-Roman world when the Christian Church began its career. Philo was in touch with his times. He was a man of affairs as well as a philosopher and theologian. A book might be written on the hints concerning the heathen world of his day given in his writings. Books have been written on his ideas of the Old Testament. His attitude of reverence for this Sacred Book weakened his originality as a philosopher, but it has made him all the more useful as a witness to the idea and estimate of these Scriptures held at that time. Even the fact that he has made so many quotations from the Old Testament has been helpful to scholarship. Studies of the form and contents of these quotations made by Dr. Hatch and others have yielded useful results for Septuagint text criticism and have had indirect but important bearing on some questions of higher criticism of the New Testament. As has been recently said "We have no other witness to the Septuagint text, as it stood at the beginning of the first century, at once so copious and so ancient," and it is very necessary to know whether there was more than one translation of the Old Testament into Greek in this age, which the apostles and evangelists may have used in making their quotations. Dr. Sanday's article in the *Expositor* for March, 1892, emphasizes the importance of this inquiry in its relation to the authorship of the Fourth Gospel. In these respects Philo is useful to all students of the Bible, and should have more attention from them. Especially is he useful in the negative elements of his life and philosophy, in that they afford a background to the life and work of Jesus Christ. Philo and his followers approach the nearest to Christ and His disciples. They have the Old Testament and comment copiously on it. They tell us clearly and strongly *how* we ought to live, but they cannot *make* us so live. Only Christ and His Word can accomplish both results. A study of the sources and reasons of this difference is the best Christian apologetic.

G.

Teaching and Preaching. These two Greek words, *didaskō*, *kērussō*, outline the scope of the Saviour's work. He was both teacher and preacher. He was pre-eminently a teacher. The name most frequently applied to him is, the teacher. What is the dividing line between the two? These words stand in marked contrast in Matt. 4:23; 9:35; 11:1. Cremer in his *Lexicon* states the difference in this way: *to preach* is to make the public announcement, to proclaim the way of salvation; *to teach* is to give continuous instruction in the contents and connections of the message. The opposite of preaching is, to hear. The opposite of teaching is, to learn. Preaching is the work of the public speaker, the orator, the one who moves men by public appeal. Jesus was a preacher. He could move men by persuasive methods. He was also a teacher. Trumbull has shown, in his Yale Lectures on the Sunday School, that the Jewish Synagogue provided the means for thorough and systematic instruction in the Scriptures. It had a regular teaching system. When Jesus

went on his journeys through Galilee, these teaching facilities were used by him. He taught in their synagogues. This method was interlocutory, question and answer, face to face work. We need only look at the pages of the New Testament to see how much use the Saviour made of this method of instruction. In three chapters of Matthew (21-23), we see the familiar question and answer. In John 14, Thomas, Philip and Judas all propound questions that meet with ready answers. The removing of difficulties, the grounding in the truth, the building up in knowledge, the opening of the Scriptures, these formed an integral part of his teaching work.

This two fold distinction in the work of the ministry is found all through the New Testament. Paul speaks of himself as a proclaimer of the glad tidings, also as a teacher. See this distinction brought out in 1 Tim. 2 : 7, 2 Tim. 1 : 11, *Kêrux, didaskalos*. Paul shows in Ephesians 4 : 11 that the same persons are shepherds and teachers. He is filling less than half his work who simply watches over the flock, or feeds the flock with public exhortation and appeal. There must be a teaching work in duties and doctrines, in explaining the word, in rooting and grounding the people in the foundation teachings of the Christian life.

No plan is so well adapted for the teaching purpose as the question and answer. President Andrews, of Brown University, lately said,—“The worst mistake now making in American collegiate life is the relinquishment of the old solid senior year with its tough drill. In the whole history of modern education there has been nothing like it, nothing else so good.” Dr. Broadus shows, in his “History of Preaching,” that the sermons, the preaching of the first two or three centuries, was largely in the nature of interlocutory conferences between pastor and people. The pastor has lost that opportunity. Ten minutes of a congregational catechism at the end of the morning sermon would do more to clarify the thinking and to anchor teachings than thirty minutes of public appeal. Every pastor must aim to be a teaching pastor. He must edify the people, in the true sense of the word edify. The pastor must be apt to teach. He may not be eloquent, he must be a teacher. The Talmud gives some marks of an educated man. Among them are these—“He will not be in haste to reply ; he will ask only fitting questions, he will give fitting answers ; he will answer the first things first, and the last thing last ; he will candidly confess the limits of his knowledge.” The pastor may be a teacher through the Bible school, which he must aim to make more efficient ; through Inductive Studies for enlarging Bible knowledge ; through the public ministry that must be instructive as well as moving. Dr. Boardman, of Philadelphia, is a teaching pastor. He has gone through, in public exposition, the entire Bible. A teaching pastor educates the people, brings the people in contact with the Word itself. All need to walk in the footprints of Paul, who everywhere upheld his teaching function. In his Roman ministry he is recorded as “preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ.” A ministry will lose its opportunity and the church will lose its strength, unless the ministry be a teaching as well as a preaching ministry.

[REV.] O. P. EACHES.

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Biblical Material in Sunday School Use. Do the International Sunday School Lessons, as has often been asserted, cover the whole field of the Bible every seven years? The following table, prepared by the Rev. T. E. Davies,

shows how many lessons have been taken from the various biblical books during the past nineteen years from the old testament :

Gen. 64	2 Chron. 20	Dan. 9
Ex. 42	Ezra 3	Hosea 2
Lev. 7	Neh. 6	Joel 1
Num. 10	Esther 3	Amos 2
Deut. 4	Job 2	Obad. 0
Josh. 28	Psalms 12	Jonah 5
Judges 10	Prov. 8	Mich. 1
Ruth 3	Eccl. 3	Nah. 0
1 Sam. 39	Cant. 0	Hab. 0
2 Sam. 18	Isa. 6	Zph. 0
1 Kings 38	Jer. 5	Hag. 0
2 Kings 33	Lam. 0	Zach. 3
1 Chron. 2	Ezk. 2	Mal. 2

FROM THE NEW TESTAMENT.

Matt. 84	Phil. 3	Jas. 1
Mark 86	Col. 1	1 Pet. 1
Luke 97	1 Thess. 2	2 Pet. 2
John 78	2 Thess. 1	1 Jno. 3
Acts 100	1 Tim. 2	2 Jno. 0
Rom. 5	2 Tim. 2	3 Jno. 0
1 Cor. 6	Tit. 1	Jude 0
2 Cor. 2	Phile. 0	Rev. 10
Gal. 2	Heb. 5	

I have not verified the above figures, but am desirous that the readers of the STUDENT should look at them, as they certainly offer material for consideration, and possibly a hint for amendment.

[REV.] F. W. C. MEYER.

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Altered View of a Biblical Text-Book. It will be of interest to those who are considering the Pentateuchal Question to note the following stages of decidedly conservative comment in Kurtz's "Lehrbuch der Heiligen Geschichte," a well-known and much used German text-book of Biblical History. In the old editions the celebrated author thought that a denial of the Mosaic authorship of the Pentateuch involved the destruction of the foundation upon which all subsequent Bible history rested. A later edition of the same text-book modifies the original statement somewhat, by admitting that the Pentateuch need not be regarded as having been put into its present shape within the life-time of Moses, but that the various Mosaic laws were gathered and arranged in the time of Joshua, the Judges and Samuel. In the last, the sixteenth edition, one reads in place of the above comments this note: "The view that the entire Pentateuch, as it now appears, was written by Moses himself can, according to the present results of critical biblical research, no longer be maintained. Various ancient documents (now still recognizable) underlie the book, which at different periods have been compiled by several redactors, the final and fully concluding redaction probably occurring in the time of Ezra. But with the greater firmness we can and must cling to a legal nucleus in the central books of the Torah coming from Moses—as is plainly shown by the frequent allusions to the conditions and necessities of the sojourn in the desert."

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Biblical Notes.

Marginal References with the Revised Version. The absence of marginal references from the revised Bible has been a great inconvenience to every one. It has necessitated constant turning to the old editions, and when one might not have both, the Authorized Version has been the one chosen. It has been one of the drawbacks to the practical adoption of the Revision. Steps are being taken in England toward supplying this radical deficiency. The Convocation of Canterbury has assumed the appointment of a committee who shall prepare the list and arrange for its publication with the text. It seems that the Revisers originally contemplated doing this themselves, but the time and labor called for were more than they could provide, so the matter went by default. A complete set of marginal references, of which Dr. Scrivener was the editor, was continually used by the Revisers in their work. The new list to be published will probably be a careful revision of this one by Dr. Scrivener, with such additions as may seem suitable. Many who admire and use the Revision will be thankful when they can have a copy with full and exact references on the margin.

Phylacteries. The phylactery worn upon the forehead is a small, black leather box, half an inch square, with four compartments, in each of which is a tiny scroll. These scrolls are strips about four inches long and half an inch wide, rolled up, fastened by a minute band of parchment, and tied with the hair of a clean beast. Scroll No. 1 is inscribed with Exodus 13 : 1-10, relating to the sanctification of the first-born, the Passover Feast. Scroll No. 2 has verses 11-16 of the same chapter. Scroll No. 3 contains Deut. 6 : 4-9, the great Creed of the Jewish faith. Scroll No. 4 has Deut. 11 : 13-21. In all, then, the phylactery contains thirty-one verses of the Pentateuch. To the lid of the box is attached a strap some two yards long, which is knotted to form a fillet for the head, and retain the phylactery in place upon the forehead. The outside of the box bears a Hebrew letter which is an abbreviation for one of their names of God. The phylactery for the arm has but one compartment and one roll, which, however, contains all four above passages ; and there is no initial upon the exterior. The wearing of the phylacteries grew out of a literal interpretation of the Deuteronomy text on Scroll No. 3, and was parallel to a religious practice already common in Egypt. Christ does not seem to have condemned the custom in itself. So writes Rev. J. G. Kitchen, in the *Treasury*.

The Effect of Errors in the Bible. An important article was recently contributed to *The Thinker* by Rev. J. J. Lias upon the subject : How do Errors in the Bible Affect its Divine Authority and Inspiration? In concluding, he says : " The admission of the existence of error in the Scripture *does* destroy the theory of a revelation made by means of an infallible book, every portion of whose contents is equally important and equally binding on the conscience. . . . It may even destroy the idea of a volume in which—so far as the New Testament is concerned—the utterances of accredited teachers of religion are

all equally to be received and equally regarded as a basis on which a dogmatic theological system may be founded. But it does not destroy the doctrine that the Scriptures contain the true revelation of God, and of his dealings with mankind. It does not destroy the conception which has been handed down to us of the religious history of the world ; that God chose out first a family, and then a nation, to be the depository of the truth on which he designed to build his Church ; that men learned, as well by his precepts as by their disobedience of them, their weakness and his strength ; that the meaning of those precepts, through the teaching of a series of inspired men, became even clearer as the time for the fulfilment of the promise drew nigh, until at last Christ came to ransom men from the power of the evil one, to breathe his Spirit into mankind, and to bring them into fellowship with one another by reason of the inward union of each individual with each Person of the Blessed Trinity which had become possible through his Divine humanity. This larger, wider conception of the function of the Scriptures will be as vast a help to the theology of the future as its absence has been a hindrance to the theology of the past."

The Longevity of the Patriarchs. Prof. H. E. Ryle, writing in the *Expository Times* upon the subject, declines the literal view commonly held, that these individuals lived the large number of years assigned to them in the early chapters of Genesis, for these reasons : (1) physiologists have not been able to show that man's physical vitality, in the infancy of the race, was greater than it has been in later times. (2) The analogy of savage tribes, in a stage of primitive barbarism, does not favor the theory of prolonged life in pre-civilized times. (3) There is nothing in the earliest Assyrian or Egyptian inscriptions from which we should infer that in the Abrahamic centuries a longer duration of life was enjoyed. (4) The literal acceptance of this extended span of life confronts us with fresh difficulties in the matter of the age of the Patriarchs at the time when their earliest children were born to them. (5) Even these large figures fail to bridge the interval which the researches of natural science require us to interpose between the first appearance of man and even the earliest records, going back to 4,000 B. C. It seems more candid and natural, he says, to admit that Israelite tradition, like the traditions of other races, in dealing with personages living in prehistoric times, assigned to them an abnormally protracted period of life. Hebrew literature does not in this respect differ from other literature. It preserves the prehistoric traditions. The study of science precludes the possibility of such figures being literally correct. The comparative study of literature leads us to expect exaggerated statements in any work incorporating the primitive traditions of a people. It is worth while observing that, as the narrative passes from the stage of prehistoric tradition to that of national memoirs, the span of life is reduced from that of fabulous length to that of normal duration. The antediluvian Patriarchs are accredited with lives from 700 to 960 years ; the post-diluvians with 200 to 600 years ; the Israelite Patriarchs with 100 to 200 years ; and in the days of the Israelite monarchy the length of life was the same as now (cf. Ps. 90 : 10).

"The Sons of God and the Daughters of Men." In the same article Professor Ryle discusses the much mooted passage, Gen. 6 : 1-8. He considers it an extract from some very ancient source, and a plain, straightforward

narrative in which no ground is offered for any but a simple and literal interpretation. Setting aside the hypothesis which makes the verses contain an allusion to the disastrous results of the intermarriage between the descendants of Seth and the descendants of Cain, as also the hypothesis which identifies the "sons of God" with the men of the upper classes and the "daughters of men" with women of inferior station, he believes the passage to refer to an illicit union of angels with men. The common signification of the expression 'Sons of God' is that of angels, cf. Job 1:6; 2:1; 38:7; Psalms 29:1; 89:6; Daniel 3:25. It is not to be understood that there was actually such an event, but rather that the narrative here given is the relic of an early Hebrew legend. There is considerable probability that vv. 1-3 epitomise a parallel or alternative version of the Fall. The temptation here comes from beings of a higher race; the entrance of sin and death is ascribed to the abandonment by the daughters of men of the position which God had allotted to them. Here, as in Gen. 3, the woman as the weaker vessel yields to the temptation, and is the cause of sin and death prevailing among mankind. Thus was the origin of evil accounted for. It was not unnatural that later tradition derived from these verses the idea of the fall of the angels from their first estate. The passage is colored by primitive theology; nor is this any loss. We are enabled thereby to see the method of the compiler. For while, as a rule, in the early chapters of Genesis the more distinctly mythological elements are removed from the narratives by the scrupulous care of the Israelite writer, traces of their original shape and coloring are occasionally to be seen; but perhaps nowhere else does this appear as distinctly as in this short section.

Synopsis of Important Articles.

The Davidic Authorship of the 110 Psalm.* On this subject the London papers have been carrying on a controversy, the point of which is this: has modern criticism the right to question whether or not this Psalm was written by David? To some, an absolute negative seems the only answer, because Christ, in quoting from this Psalm, speaks of the words as David's. To others, this is not conclusive, but they will decide according to the external and internal evidence as to the authorship, and if it conflicts with Jesus' words, they will then explain the divergence. The explanation will be one of two: either that Christ spoke so, not knowing that David was not the author; or, knowing he was not the author of the Psalm, he yet spoke as if he were. The first explanation is offered on the ground of a limitation of Christ's knowledge, as implied in Phil. 2:5-8 and Mk. 13:32. There were many things he did not need to know. His mission was a moral and spiritual one. All the knowledge needed to perform his office perfectly he possessed, but the rest he had laid aside. In matters of literary history, which were unimportant, he knew only as men knew, and the 110th Psalm was then understood to be by David. Thus his misconception (if it was such) is accounted for. The second explanation is that Jesus, while knowing everything (including every detail of literary authorship forever), yet did not communicate such knowledge because it was no part of his work to do so. In unessential matters he accommodated himself to the limited knowledge and imperfect condition of the people among whom he lived. In quoting from this Psalm, it was no part of his work to enter upon a discussion of its authorship. The argument he uses is *ad hominem*, and it is effective. That was all that was necessary. And there are other illustrations that this was his customary way of dealing with the people in unessentials.

This plainly sets forth the three possible views concerning the problem in hand, and unnumbered other problems of a similar character. Each of the three views is possible, because each is held by certain evangelical Christian scholars. One may not choose which he will adopt except after the most comprehensive and thorough study of all the elements involved—history, tradition, incarnation, methods of Jesus. The solution is not an easy one to make, and it is doubtful whether agreement can be reached. The important thing is a breadth of conception which understands and appreciates all three explanations.

Partition and Derivation Theories of the Fourth Gospel.† The great mass of liberal opinion in its more reasonable exponents is so alive to the weight of the arguments for the genuineness of the Gospel that it is trending more and more in the direction of a compromise, a solution which shall not cut the Gospel adrift, but connect it by some tie, stronger or weaker, with the beloved apostle. This takes two forms: (1) that of the partition theory, which divides the Gospel into sections, and assigns a major portion of them to John but the

* Editorial in the *Expository Times*, April, 1892.

† Being Article VI. in the series upon "The Present Position of the Johannean Question," by Prof. W. Sanday, D. D., in *The Expositor*, May, 1892.

rest to some one else ; (2) that of the derivation theory, which assigns no part of the Gospel immediately to the apostle, but makes it the work of one of John's disciples putting into permanent form the tradition which he received from his master. Critics of the former class take different views, as Renan and Matthew Arnold, the first holding the narrative material genuine, and rejecting the discourses, the second holding exactly the reverse, and both positions are explicable in accordance with the style and view-point of each man's criticism. The most recent attempts at partition of the Gospel material do not proceed exactly on this line, though the most important of them—that by Dr. H. H. Wendt—supports the discourses, endeavoring to throw them to the end of the ministry. This is a desirable accomplishment, but it would be more satisfactory to explain the facts by what I have ventured to call the process of “shortening,” or anticipation of later utterances on earlier occasions, to which the mind of the aged evangelist might naturally be liable. Prof. Hugo Delff divides on a different basis. He concludes that the author was a native of Jerusalem, a member of one of the high-priestly families ; therefore the range of the Gospel vision must be bounded by the horizon of Jerusalem. The additions made to the original document were with a view to harmonizing it (a) with the Galileean tradition, established through the other Gospels ; (b) with the current chiliastic expectations ; (c) with the philosophy of Alexandria. But the “solid and compact unity” alike in language, in structure and in thought, is indeed the keynote of the Gospel, and marks the fatal objection to any theory of partition. I have little doubt that the more closely the Gospel is studied, the more conclusively will this be proved. The derivation theory is maintained by Schürer, Reuss, Renan, and most ably by Weizsäcker, who pictures the school gathered about the apostle at Ephesus, and which, under the influence of his teaching, produced the Fourth Gospel in the following generation. Thus they obtain room in it for a greater freedom of handling. Now if the Fourth Gospel is not by John, then distinctly next, in order of probability, is this theory of Weizsäcker's, very much in the form in which he has himself stated it. But this theory is incompatible with the facts, which prove (as has been previously seen) that the author of the Gospel was himself a Jew, a Jew of Palestine, a contemporary, an eye-witness, an apostle. No other hypothesis satisfies the material or accounts for the phenomena of the Gospel.

And Prof. Sanday expands the last point made, in a convincing manner. It is exceedingly interesting to study the lines of division assumed, the principles and conceptions underlying the partition theories concerning the origin of the Fourth Gospel. Each proceeds in its own way, and they mutually destroy each other—their essential subjectivity becomes strikingly apparent. Derivation theories are more consistent and more attractive, and yet how far from satisfactory they are has been skillfully and admirably exhibited by Prof. Sanday in his recent articles. One does not hesitate to pronounce them the best discussion of the current phases of the *Johannean Question* now accessible to English readers, and worthy of studious attention.

Book Notices.

The Documentary Hypothesis of Genesis.

The Genesis of Genesis. A study of the documentary sources of the First Book of Moses, in accordance with the results of critical science, illustrating the presence of Bibles within the Bible. By Benjamin Wisner Bacon. With an introduction by Geo. F. Moore, Professor in Andover Theo. Sem. Hartford: Student Publishing Co. 1892. Pp. xxx., 352. Price, \$2.50.

A large amount of magazine literature and newspaper discussion has appeared, treating of the tenets of Higher Criticism as regards the origin of the Hexateuch. Not many books, however, have yet been published in English upon the subject. Some ardent advocate of the Analysis might set forth his belief in forcible and lofty language, or some determined opponent might write to brand the theory as wicked and unreasonable. But better than either of these partisan works would be a book which would set forth and explain the new hypothesis of the advanced scholars, such as would assist the laity in forming an intelligent opinion for themselves. This is the purpose and spirit of Mr. Bacon's book before us. He has pursued his investigation and prepared this volume from the point of view of a pastor among the people. Yet he is no less scholarly on that account. The writer of the Introduction, who is one of the foremost Old Testament scholars of America, says: "A more competent guide through the labyrinth of the analysis would be hard to find . . . [this book] is the fruit of long and thorough study of the text, and of intimate acquaintance with the extensive and widely scattered literature of recent criticism." And those who know of Mr. Bacon's work along this line will agree with Prof. Moore that no one could have better presented the Analysis to the general reader.

The main portion of the book falls into three parts. Part I. treats of the science of documentary analysis and the science of historical criticism, giving the arguments for and against the present study of the Hexateuch, and presenting the analysis in detail as arranged by Dillmann. The author maintains that there is a "real and extraordinarily minute agreement of all schools of documentary analysis," that Dillmann's scheme is in the main and essentially that of all the critics, and that therefore the presentation given is the consensus of modern criticism on the subject. Part II. reproduces the Book of Genesis, in the translation of the Revisers, in accordance with the findings of the Analysts. Six different styles of letter are used, each representing a particular writer or redactor, and all material credited to him appears in his individual type as it is reached in the body of the text. The main documents in Genesis are three: (1) that of the Judean prophetic writer, dating about 800 B. C. (2) that of the Ephraimite prophetic writer, dating from about 750 B. C. (3) that of the Priestly legal-historical writer, dating from about 450 B. C. Abundant marginal references and foot-notes are added to illustrate and explain the analytical process and the text itself. This graphic partition of the material will prove very fruitful for the thought and study of those who are curious to know what the Analysis accomplishes. Part III. gives the

entire book of Genesis once more, but instead of the continuous form of the Bible, it gives each document by itself in a revised translation and with textual emendations.

It is probably impossible for one who has given much time to the investigation of the Hexateuchal problem not to lean somewhat strongly either to the analytic or to the traditional view. Moreover, it is unlikely, in the nature of things, that one who holds the traditional view should exert himself to present a view in which he does not believe. Mr. Bacon does not care to conceal his acceptance of the Analysis. The work he has done in this volume required not only a familiarity but a sympathy with the theory. But he has made his presentation as an expositor, not as an advocate, and leaves the reader free to ascertain the facts and judge for himself. The author's attitude is worthy of imitation. With all that is involved in the settlement of the problem even scholars do well to wait and study and think, while the general public may be commended to a theoretical indecision, and a practical adherence to the traditional view until more certainty can be arrived at regarding the new hypothesis.

A Harmony of Ancient History.

A Harmony of Ancient History and Chronology of the Egyptians and Jews. By Malcome Macdonald, A. M. Philadelphia: J. B. Lippincott Co., 1891. Pp. 301. Price \$2.00.

Comparative chronology has become an important branch of investigation, now that so much new historical material has come to hand. There has been some fear lest the monuments might present dates and events which by conflicting with them would tend to discredit the dates and events of the Old Testament Scriptures. To exhibit the facts of the case was the author's purpose, and the result of his work shows how little occasion there was for such fear, for the two chronologies are seen to be in not only substantial, but also in close agreement. It is impossible to make a satisfactory harmony of ancient history—that is, of the Jews, Egyptians, Assyrians, Babylonians, Persians and Greeks. Attempts at this were made very early, and so many alterations were made in existing chronological tables that the result ever since has been a lasting confusion in some particulars. Mr. Macdonald has undertaken, with every research at hand, and with skill, scholarship and patience, to reach the truest and most definite results possible. The care, accuracy and thoroughness bestowed upon the work insure its trustworthiness. The book will be regarded as an authority, and its usefulness to Old Testament students will be large.

The Prayers of Christ.

The Prayers of Jesus Christ. By C. J. Vaughan, D. D. New York: Macmillan & Co., 1891. Pp. 123.

A most interesting subject is treated in this little book. The prayers of Jesus Christ have not received study enough, in their comparative, collective and historical aspects. Dr. Vaughan considers them, in these lectures, as sources of religious instruction, selecting five prayers as representative, and devoting the first lecture to the consideration of them all in their general aspect. He writes in an inspiring and suggestive way, and it would be well if the reading of Dr. Vaughan's book would inspire some scholar to a fuller and wider treatment of the same subject, for which many are eagerly waiting.

The Story of Jacob.

Israel: A Prince with God. The story of Jacob re-told. By F. B. Meyer, B. A. Chicago: F. H. Revell Co. Pp. 100. Price, \$1.00.

This is a volume in the series of Old Testament Heroes, three of which have already been published by Mr. Meyer. They are all possessed of a life and spirit which make them among the best of religious reading. They are scholarly, evangelical, devout and stirring. The style is beautiful and attractive. His interpretation of the Old Testament history, and the spiritual insight which he has into the character of the heroes of that history, make him an able and inspiring guide. Jacob is one of the most interesting of the Jewish patriarchs, and Mr. Meyer's biography of him is of unusual power and value.

Second Corinthians in Greek.

The Second Epistle of Paul, the Apostle, to the Corinthians, with notes and introduction. [Cambridge Greek Testament for Schools and Colleges.]

By Rev. J. J. Lias, M. A. Cambridge: University Press. 1892. Pp. xxix., 156. Price, 90c.

The admirable character of these handbooks every one knows. The clear Greek text, the careful introduction, the scholarly, acute and instructive notes make them the best publications upon the Greek of the individual New Testament books. One always receives a new volume of the series with delight and gratitude. May they attract many to a better study of the Scriptures in their own language.

Samson.

Samson: His Life and Work. By Rev. Thos. Kirk. Edinburgh: And. Elliot, 1891. Pp. 264.

The author believes that Samson, with all his faults, was a truly great man, and did a noble work, and was eminently worthy of his distinguished position as Judge. There is not an extensive literature on Samson, despite the prominence it occupies in the sacred narrative; and what writings there are, take a less favorable view of Samson. Mr. Kirk's book was primarily a course of lectures, treating respectively of Samson's birth, marriage, revenge, victory, fall, and death. To these six have been added a supplementary lecture showing the absurdity of the mythical theory of Samson. The design of the course was four-fold: to give an exposition of the Bible narrative, to freshen it with the most recent geographical discoveries, to remove errors and obscurities which have gathered around this hero's work and character, and to make the biography religiously profitable. In view of the latter purpose, each lecture closes with several practical teachings suggested by the historical matter, and they are well drawn and presented. Mr. Kirk takes the view that the name Samson was derived from the Hebrew word for sun, and was given him because "the child who was to begin to save Israel out of the hand of the Philistines, and so break the darkness of oppression, was like the sun, which chases away the darkness of the night." He understands that Samson was born at the beginning of the forty years' oppression by the Philistines, took his judgeship at nineteen years of age, ruled the last twenty years of the period, and within three or four months after his death the oppression was brought to an end by Samuel's great victory at Ebenezer, toward which de-

liverance Samson by his physical strength and Samuel by his spiritual strength mainly contributed. The heathen marriage of Samson was not directed by God, but overruled by him ; Delilah, he thinks, was an Israelite. The author is willing, without excusing the sensuality of Samson, to overlook it in the presence of the great mission which he had and preformed, finding that he was a true servant of God, a man of faith, and one of the most wonderful and interesting personalities in sacred history. One is not altogether convinced that so favorable a view as our book takes is historical, and yet there was occasion for a favorable presentation of Samson's character, and this is excellently done.

Harmony of the Gospels.

A Harmony of the Gospels: in the words of the Revised Version, with copious references, tables, etc. Arranged by C. C. James. M. A. London : Cambridge University Press, 1892. (Imported by Macmillan & Co., New York.) Pp. xxviii. 274. Price, \$1.50.

A good harmony of the Gospels is a necessity for the satisfactory study of the Gospel history. In English there have been two of first merit—Robinson's (revised by Riddle) and Gardiner's. They used the Version of 1611, and presented the parallel narratives of the different Evangelists in parallel columns. Mr. James has rightly used the Revised Version, and has discarded the parallel column method, presenting the parallel accounts in immediate succession, in their respective sections. However, the same amount from each account appears on the facing pages, so that there is no need of constant turning of leaves in comparing the parallels. The divisions of the material, the headings, and the marginal references are excellent, the indices, tables and notes are all that could be desired, and the typography is of the very best. Whether the utility of this Harmony is equal to the previous ones will be a matter of individual opinion ; for ourselves, the parallel column method of presenting the parallels is altogether the more serviceable. But it would seem desirable to avoid "the snake-like wriggling about of the text" to which Mr. James objects, and at the expense of a little more paper and some blank space, have the records printed truly parallel. This would secure absolute clearness and the highest utility for comparative study.

Introduction to the Old Testament.

Pronaos to Holy Writ: establishing on documentary evidence the authorship, date, form, and contents of each of its books, and the authenticity of the Pentateuch. By Pres. Isaac M. Wise. Cincinnati: Robt. Clarke & Co., 1891. Pp. 193. Price, \$1.50.

The author is a venerable Jewish rabbi, President of the Hebrew Union College, Cincinnati, and well fitted by his scholarship to present the Jewish view of the Old Testament respecting the matters noted in the title. Also the Jewish view on these subjects is interesting, for the Jews have sustained and do still sustain a peculiar relation to the sacred writings. But the results reached are not new or startling ; in the main they agree with the moderate conservative view of Gentile scholars. As for the Pentateuch, the modern analysis is denied, Genesis and Deuteronomy are the original work of Moses, the other books being edited later, but surely authentic. The Kings are assigned to four authors, who wrote between 980 and 580 B. C.; Chronicles are of course placed very late : Job is assigned to 420-400 B. C. The Psalms

are thus dated : Book I, 900 ; II. 800 ; III. 550 ; IV. 450 ; V. 140 B. C., and David is generally understood as the author of those accredited to him. Ecclesiastes is dated 200 B. C., but said to contain material from the Solomonic age. Isaiah is the work of two or more writers, the second part of the book belonging to 540-610 B. C. As regards Daniel the Aramaic portion was written by Daniel 540 B. C., and the Hebrew portion by some one else in 170 B. C. This will give an idea of the position occupied by the book. The presentation is concise and orderly, while a good index enables one to turn immediately to the discussions of any topic. The author has not had material to use which has not been common to all investigators, but he gives more attention and credence to the Jewish literature about the Bible than Gentile scholars care to do. One would not rank the *Pronaos* as first among Old Testament Introductions, and yet it has a large interest, and a considerable value, as well presenting the Jewish attitude toward the problem of the higher criticism.

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2. *Präparation und Kommentar zu den Psalmen mit genauen Analysen und getreuer Uebersetzung für Gymnasialisten, Studierende und Candidaten herausgegeben.* By Dr. Johs. Bachmann. Berlin: Schneider. 1892. 7.50 m.
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5. *La Ruine de Ninive et l'oracle de Nahoum. Étude historique, exégétique, et critique.* By Frédéric Vernier. Montauban. 1892.
6. *Präparationen zu den Kleinen Propheten Analyse, Uebersetzung, Disposition. Heft 7. Zephania.* By Dr. Johs. Bachmann. Berlin: Mayer. 1892. 8opf.
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12. *Robertson's The Early History of Israel.* Reviewed by Prof. W. T. Davison, M. A., in Critical Review, Apr. 1892.
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15. *The Sign Promised to Ahaz. A Reply.* By Rev. F. T. Bassett, M. A., in The Thinker, May, 1892.
16. *Bevan's Short Commentary on the Book of Daniel.* Reviewed by Prof. A. B. Davidson, D. D., LL. D., in Critical Review, Apr. 1892.
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23. *Zoroaster and Israel.* By Rev. J. H. Moulton, M. A., in The Thinker, May, 1892.
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T H E

ld and New Testament Student

VOL. XVI. SEPTEMBER-OCTOBER, 1892. Nos. 3-4.

EVERY now and then the vagaries of certain learned biblical scholars cause a kind of reaction against the profoundest study of the Scriptures. Men say "It seems impossible to study the Bible without running away on some hobby. Is not the common man's idea and use of the Bible about as sound and as true as the scholar's? What do the learned professors accomplish beyond stirring up quarrels and, perhaps, settling, for a generation, a few, often minor, points?" Others go farther and extol the insight of an ignorant but devout piety. They emphasize the biblical teachings of the Spirit's guidance into the Divine knowledge, saying, for example, "the Author of Scripture stands beside the meanest and most ignorant of His students, ready to lead them into all the truth." If so, what need of Bible scholars, indeed?

One cannot but sympathize sometimes with the advocates of such sentiments. Wrong-headed scholars do exist even in the biblical world, crotchety theorists, quixotic fighters of windmills, guerillas who prey upon cherished beliefs with a kind of grim satisfaction. We are tempted to say, "Give us ignorant faith rather than enlightened crankiness if we must choose between them in the interpretation of the Scriptures," though both have developed, at times, practices which have astonished and even horrified the world. Still it will be granted in the matter of practical interpretation that one would rather be ruled by a Calvin than by a Münzer. Other things being equal, the devout scholar is a safer guide than the devout ignoramus. If pious illiteracy is a good commentator, pious intelligence and scholarship are better; and want of mental training or of the niceties of literary or scien-

tific method do not assure the Bible reader against follies of doctrine or practice.

IT WOULD be very gratifying to many biblical students if the friends of the "Higher Criticism" were as sure as are all its enemies of the opinion which the Author of Scripture cherishes concerning it. They do not seem to be so clear on this particular point. They are not given to pierce so deeply, possibly, into the counsels of the Almighty as are they who see in this engine and those who employ it a force against which His anathema is promulgated. The observer of the conflict may well bear this in mind, however, that no authentic revelation in this especial matter has as yet been received. But it may well be emphasized that in the larger field of divine revelation one thing is clear. It is that God has set His approval clearly and unmistakably upon *the search for His truth*. Men may not find it. They may not have the best instruments for its discovery. But the honest and sincere endeavor to find it, by whatever means sought, can never meet His disapproval. If this is the spirit and aim of the "Higher Critics" or of any students of the Bible they may be sure that in motive and purpose at least they are in line with the Divine will. They are liable to mistakes and errors. They may have gone far astray. Their sincerity of purpose would not necessarily restrain them from wrong paths. But so far as they do desire to bring the truth to light, they are in harmony with the revealed will of God. It is well to hold clearly before us this essential fact which will be a fact when "critics" and their enemies have together disappeared. Is the student of the Scriptures, of whatever school, studying to know the Truth and to make the Truth prevail? That is the supreme question. Beside it all other questions are insignificant.

A GREAT movement of scholarship is setting toward the field of religious history. Religions are undergoing investigation. They are drawn out of their dusty retirement in the past. They are called out from the seats of their influence in the present. Their facts, their doctrines, their histories

are examined and analyzed. A great mass of information has been collected and in part classified. Students have begun to compare facts, to draw inferences and to lay down conclusions. A new science is born. The relations of religions other than Christianity to the facts and doctrines of the Gospel of Christ meet the student at the threshold of his inquiry. They are very close and very important. The truth is that much which has been thought unique and essential in the latter has been found, on closer study, to exist sometimes in germ, sometimes in full development, in other religions. Wonderful resemblances, not merely chance similarities of language or of isolated sentences and ideas, but in the case of important doctrines and practices, present themselves to the investigator. Such facts call for explanation and adjustment with our current notions of the uniqueness of the Gospel.

There are two diametrically opposed explanations which gather up into themselves many forms of statement and methods of explication that can in reality be ranged under the one or the other. The first explanation has long held sway among us. According to it, the likeness of these other religions to Christianity are due to evil, to satanic influence and activity. In the case of so essential a fact as religion the powers of darkness must needs seek to delude and ensnare men's souls by a falsification of the truth, a wicked and damning imitation of the real and saving institution which God has revealed. In this exercise of devilish ingenuity heathen religions have had their origin and by as much as they more closely resemble Christianity, by so much more is their influence destructive. The many beauties which gleam here and there in these faiths are only false lights which draw away the unwary to trust in a lie. The few examples of noble living which seem to belong to these systems of truth and to have grown up in vital connection with them are either to be similarly regarded or have come into being in spite of their environment. Often in both cases, the beauties of thought and the nobilities of life, are found to be immensely overrated or to be so isolated as to be practically insignificant. In behalf of this general estimate of heathen faiths many things may be urged. The failure of these sys-

tems to produce a general and permanent moral and spiritual uplift; the terrible moral degeneracy of the mass of heathen nations at the time of Christ's advent; the apparent inability on the part of present non-Christian religions to elevate their adherents to a high moral plane; above all, the definite and tremendous denunciations of the Old Testament prophets leveled against the faiths of their own day outside of Israel, faiths in which they saw neither light nor life, but only an idolatry which was from beneath and could work nothing else than ruin:—these are some of the strong points urged in favor of this position.

The second explanation of these resemblances between Christianity and other religions is the outcropping of that fundamental religious element in the human spirit which leads him from the beginning, from the ends of the earth, in Egypt, in Babylonia, in Kaffir land, in Peru as well as in Jerusalem, to feel the need of communion and reconciliation with the Power above and to employ means to effect these blessed results. All religions are from God as man's spirit is from God and, as the human soul manifests itself in similar forms amid an immense variety of circumstances and with differences due to environment, so the religious spirit of man works out identities in the midst of varieties. The advocates of this general view differ widely among themselves in its particular applications. Some would range Christianity along side of other religions as only a step removed, if indeed so much as that, or at least as differing from them in degree merely, not in kind. Others would grant the very highest possible place to these religions, but find for the Gospel a unique place. Some of the most devout and thoughtful of these investigators have found in the position of Jesus Christ in Christianity, in the emphasis placed upon His person and His influence, the determining and unique element. They would allow willingly and gladly a very close resemblance between the doctrines and practices of Christianity and those of other religious systems, but find in Jesus Christ and his place in the Gospel the surpassing, the supreme element, in the religious evolution of humanity. Many of them would hold that here the religion of Christ stands not only above but apart from all other faiths.

The student may not be inclined to accept either of these views, so far as they are theories. The field of religious facts is being worked over to-day in a thorough way which is to afford ground in the near future for a more decisive estimate of this whole question. One thing is growing clearer—that Christianity and other faiths have much more in common than was ever before supposed. If these common features are developed and made more clear—supposed resemblances which exist only in the imagination of the student or on the surface of the subject being removed,—the question will then present itself more and more definitely to every thinking man—which of the two theories that explain these common features of the religions of the world is most in harmony with the facts? Are the conditions and characteristics of the phenomena such as to make the explanation of satanic agency invalid? Is the likeness so close as to endanger the uniqueness of Christianity? Is there that in the person and power of Jesus Christ which sets the Gospel above and aside from all other religious foundations and, in making Him the Heart of Christianity, makes Him also forever the Life and Light of the world?

ARE THERE MACCABEAN PSALMS? I.

By HARLAN CREELMAN,

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Among the critical questions which students of the Old Testament have been called upon to answer, is the one in reference to the Maccabean Psalms. "Are there Maccabean Psalms?" This has been answered, as all critical questions have, both in the affirmative and negative. Men equally renowned for their scholarship have taken opposite sides of this question. Some would place a large number of the Psalms in this period, others again maintain that the arguments are conclusive against placing any at so late a date.

It is in a spirit of honest inquiry after the truth in this question that this investigation has been undertaken. The first task will be to determine, if possible, whether it is possible on external grounds for Maccabean Psalms to exist. This will be followed by a consideration of a few special Psalms.

It will be necessary to give a sketch of the chief events of the Maccabean Struggle before we shall be in a position to discuss the question itself.

Antiochus IV., commonly known as Antiochus Epiphanes (The Illustrious) came to the throne of Syria, 175 B. C. As soon as he came to power the Hellenizing party at Jerusalem began to take measures to secure his favor and assistance. Jason, brother of the High Priest Onias III., persuaded the king to bestow the priesthood on him, and at the same time bought permission to carry out his purpose of habituating the Jews to Greek customs. Three years later he was supplanted by Menelaus, whom he had sent to Antiochus with the price of his office. The king, filled with great ambition and bent on obtaining glory by force of arms, turned his attention towards Egypt, whither he made an expedition in 171 B. C., followed by three successive campaigns in the ensuing years. He was successful in his undertaking, but his ambition was checked by the interference of the Romans.

On his return from the second Egyptian campaign, he made an expedition against Jerusalem. Jason had made an attack on the city, and Menelaus persuaded the king that it was meant as an insurrection against his kingly authority. The king seemed willing to believe the report, and so resolved to punish the city. The Temple was plundered as a consequence, and a great number of the people were massacred. He also left a Phrygian Governor with Menelaus. (The account of this may be found in 1 Macc. 1: 20ff., and 2 Macc. 5: 1ff.).

Two years later, at the end of the fourth Egyptian campaign, the king sent a force under Apollonius to occupy Jerusalem and fortify it. This was accompanied by many acts of tyranny. On the 15th of the month Chisleu, the Eagle of Jupiter was placed on the Altar of Burnt Offering; and ten days later he offered up swine on the Altar, an act of the greatest abomination to the pious Jew. The Jews were compelled to forsake the worship of Jehovah for that of the idols; the people of every village were forced to raise idol altars, and offer up swine as burnt offering. They were forbidden to circumcise their sons. Many were cruelly punished for disobeying these laws. All copies of The Law found were confiscated, and their possessors put to death.

Opposition arose, not at Jerusalem, where there was a strong Hellenizing influence, but at Modin, a town in the country. When the emissaries of the king came thither under Apelles to enforce the king's decrees, the priest, Mattathias, refused to obey his command to offer up idolatrous sacrifice; and when an apostate Jew came forward to do so, Mattathias in his zeal rushed forward, slew him and the general Apelles, and overthrew the idol altar. He then fled (168 B. C.) to the mountains with his sons, and there they were joined by others. The enemy, knowing their scruples in reference to the Sabbath, made an attack on them on a certain Sabbath, and slew many of them, since the people would not violate the Law by fighting on this day. Upon this Mattathias gave command that thereafter, if it was necessary, they could fight on the Sabbath.

This incident indicates the spirit of these people. Men

imbued with such a high moral and religious spirit, when aroused by persecution to the defense of their country and religion, prove formidable adversaries. There could only be one natural outcome to such a contest, that was freedom.

In 167 B. C., Mattathias died and was succeeded by his son Judas surnamed Maccabeus. He carried on the war with vigor, and was enabled to gain possession of Jerusalem, 165 B. C., in consequence of a great victory over Lysias, general of Antiochus. He thoroughly purified the Temple on the 25th of the month Chisleu; then followed a feast for eight days. In 164 Antiochus died, but the war was carried on under his son Antiochus Eupator. He was slain by Demetrius, 162, who succeeded him. He sent an army against Judas and attempted to enter into negotiations with him and his brothers. Not being able to get them into his power, as they were too cautious for him, he treacherously slew sixty of the Scribes sent as a delegation to him by their brethren. In 161, Judas gained a great victory over Nicanor, general of Demetrius, but soon after this, in the same year, he was defeated and slain by Bacchides. He was succeeded by his youngest brother Jonathan, "The Wary," who gained success for his party, Bacchides being compelled to come to terms with him, 158 B. C. After various conflicts he was treacherously slain by Tryphon, 144 B. C., who was jealous of his influence and feared that he would prove an obstacle to his designs on the throne of Syria.

His brother Simon succeeded him, and was able to keep the Syrians in check. In 138 B. C. he made terms of agreement with Demetrius II., who acknowledged the independence of the Jews. In 135 B. C. he was assassinated by his son-in-law. John Hyrcanus, one of his sons, succeeded him, and carried on the defense, being at length successful. He died in 105 B. C., and his son Aristobulus I. followed him. He was the first of this house to assume the title of king. Alexander Jannaeus, a born soldier, next came to the throne, and on his death, 79 B. C. his widow Alexandra succeeded him, and reigned till the year 70 B. C.

But the glory of the period had already departed. Intolerance and corruption arose to mar the splendid achievements

of the early Maccabean heroes. We are not, however, to lose sight of the heroism of those who offered their lives so readily for their country and religion, and this in the face of fearful odds.

Now it is just such experiences as these that call forth the deepest feelings of a people in poetry and song, and so it is asked, would it not be wonderful if this struggle had left no trace of itself in the religious songs of the Temple? Is it not reasonable that we should have some Psalms in our collection dating from this period?

Let us now examine the arguments of those who answer this question in the negative.

1. It is said that the Canon was closed before the Maccabean period, and so no Psalms could have come in at so late a date.

In reply it is said that there is nothing to show that the Canon was actually closed before the times of the Maccabees. This brings up the question of the Canon. As the question when the Canon began to be collected does not concern us here, we shall not take it up. All the authorities agree that its formation was a gradual process.

We know that in all probability the Canon of the Old Testament in the time of Christ was the same as we have it now. So the Canon must have been closed some time before this, and that is about as definite a conclusion as we can arrive at. The earliest external evidence to the collection as a whole is found in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus), where "the Law and the Prophets, and the rest of the books" are referred to. But this does not show that the collection was closed at that time. The date of this translation is given by Murray as about the middle of the second century B. C.*

The persecution of Antiochus resulted in giving the Jews a higher conception of the value of the books of the Old Testament. From 1 Macc. 1: 56ff., we learn that the king sought out the books of the law and burnt them, and that the possession of one of these books was considered a capital

*See Driver's Introduction to the Literature of the Old Testament, pp. xxiiiiff.

crime. So as far as the Scriptures are concerned, this persecution must have rendered them more precious to the pious Jews, and have directed their attention more closely to them; and so in 2 Macc. 2: 14, it is stated that Judas made a collection of all the Sacred Writings, which were lost. This is a significant statement.

There seems no reasonable ground for saying that the Canon was closed before the Maccabean period, because we do not have sufficient data to determine this.* In fact many regard the book of Daniel in its present form as a production of this period. If this be so, there can certainly be no objection to Maccabean Psalms so far as external grounds are concerned.

It has been stated that the decision of the Maccabean Psalm question is the chief factor in settling the date when the Canon was closed. In other words, we have two unknown quantities, and so are unable to use one of them to solve the other.

2. Another objection to Maccabean Psalms is brought forward from the Septuagint. In this translation we have the Psalter just about as it is in the Hebrew version. Now, it is maintained by some that the Septuagint was translated before the time of the Maccabees. If this be so, it ends the Maccabean hypothesis. But here, as in the question of the Canon, there is much uncertainty. The history of this translation is involved in obscurity, though Jewish tradition is not wanting in its fanciful stories as to its origin. We can thus set this objection aside without further consideration.

3. Another argument against Maccabean Psalms is from 1 Chron. 16. But this is also an unsatisfactory argument, as the others already noticed, though Ewald attaches much weight to it. In this chapter is found a Psalm, which is made up from extracts from several Psalms,† which are now found in the Psalter and ending (v. 36) with the concluding doxology of the Fourth Book of the Psalter (Ps. 106: 48). And so on the supposition that the doxology was not added

* See Driver's Introduction to the Old Testament, p. 365.

† Cf. 1 Chron. 16: 8-22 with Psalm 105: 1-15; 1 Chron. 16: 23-33 with Psalm 96: 2-13; 1 Chron. 16: 34-36 with Psalm 106: 47-48.

until the whole Psalter had been completed and divided into books, it is argued that the Book of the Psalms, as we have it, must have been closed before the time of the Chronicler, and if so it excludes the possibility of Maccabean Psalms.

But here again, we have to deal with much uncertainty, some maintaining that Chronicles has the original copy, and that the Psalter has borrowed from it. The Chronicler composes a song for a "past that is dead." Others, as Reuss, consider the whole passage (verses 8-36) as a subsequent interpolation. We do not have enough evidence to determine the question positively. And so if it can be shown on internal grounds that some Psalms can be most naturally explained by referring them to the period of this struggle, this passage in 1 Chron. 16: 8-36 is not of sufficient weight to forbid us assigning them to this later date.

Before beginning a consideration of special Psalms, it may be well to notice the three positions that different critics hold on this question.

1. That represented by Ewald, Bleek, Hengstenberg. Of these, let us take Ewald as a representative. He believes that there were different collections of the Psalms, by different men, each collection being made independently. The first of these collections was probably made in the tenth century B. C. The last, embracing Psalms 90-150, was made at the earliest times of the New Jerusalem. He thinks that the whole history of the Canon is opposed to Maccabean Psalms, and that there can be little doubt that the whole of the present Psalter was taken into the Canon before the end of the fifth century B. C. This is confirmed by 2 Macc. 2: 13, where it is stated that Nehemiah made a collection of writings including those of David. He lays great stress on the argument from 1 Chron. 16: 8-36, which we have already alluded to. Ewald is one of the most uncompromising opponents of the Maccabean hypothesis.

2. The position taken by Hitzig, Olshausen, Graetz, Cheyne. Of this school of critics let us take Olshausen as representative. The reference in many of the Psalms is to the Congregation of Israel, not to individuals. From the beginning they were designed for public worship. It is seen

that very few contain specific historical references. This is not to be wondered at, considering their purpose for liturgical use. Viewing the collection as a whole, we find a similarity running through it, both as to its form and the condition of the nation. Israel has not only to struggle against outside enemies, but against the enemies of Jehovah within. And in some places these two are so indented that it is difficult to determine whether the reference is to the foreigners or to the wicked within the nation itself. Taking this view, there is only one time in the history of the nation when these conditions hold true, and that is in the persecution of Antiochus Epiphanes. Not only the general, but also the particular, representations in the Psalms are answered in this period of history.

In reference to the history of the origin of the collection perhaps it is as follows:— (1) The early Israelitish songs with but few exceptions were crowded out in the Maccabean period, by those which would more exactly express the sentiment of the pious Israelites. (2) The first three books contain songs which refer to the early and most unhappy period of the struggle with Syria. Among these, however, are several Psalms which must be pre-exilic, and refer to the kings, e. g., Psalms 2, 20, 21. (3) This gradual growth of the Psalter may have continued to the time of John Hyrcanus; up to the first years of his reign some of the Psalms seem to go, and perhaps the collection was brought to a close by him.

The view of Olshausen shows to what an extreme criticism may be carried, and how a theory may be built up on but slight foundation. His whole theory has been built up on the alleged conflicts between the righteous and the wicked; but as Ewald points out, these words are found not only in Job and Proverbs, but also in the prophetic writings. Graetz, who belongs to the same school as Olshausen, also acknowledges that the opposition of the righteous and wicked cannot be considered a strong enough argument, since this existed also in the earlier pre-exilic period.

3. We next notice a class, represented by such commentators as Delitzsch and Perowne, who on this question take a middle position between the two classes already considered.

Their position can be briefly stated. The history of the Canon does not exclude the possibility of Maccabean Psalms, although 1 Chron. 16: 36 shows that in the time of the Chronicler the Psalter as a whole was divided into five parts; still it might remain open for later insertions. But if there are Maccabean Psalms in the Psalter, they must be few, because they must have been inserted in a collection already arranged. The history of the Canon is also against it.

Delitzsch thinks that, granting the possibility of Maccabean Psalms, there could have been none after the time of Judas, since the Maccabean movement degenerated from his time. That it is morally impossible, from all that we know of Alexander Jannæus, that he could have been the author of the first and second Psalms, as Hitzig maintains, or that he closed the Canon.

Having considered the main external arguments on this question, it remains to consider some of the more probable Maccabean Psalms, taking the position of Delitzsch and Perowne that this question is an open one.*

PSALM 44.

This Psalm is supposed by many authorities, including Calvin, to refer to the Maccabean times.

The following particulars are to be kept in mind: (a)

*The attention of the reader is called to the latest utterances of Prof. Cheyne on this question in the Bampton Lectures for 1889, which have been recently published (*The Origin and Religious Contents of the Psalter*, by T. K. Cheyne, M. A., D. D. Thos. Whittaker, New York. 1891.) This is probably the best work in English on the Psalms from the radical standpoint. He starts with Books IV. and V. of the Psalter and seeks to determine the dates of the different Psalms contained in them, and then argues back from these to the dates of the earlier Psalm collections. The result he arrives at is that all the Psalms except the 18th are post-exilic. His tests for Maccabean Psalms are as follows:—“(1) some fairly distinct allusions to Maccabean circumstances; (2) an uniquely strong church feeling; (3) a special intensity of monotheistic faith; (4) an ardor of gratitude for a wondrous deliverance.” (pp. 16 and 95.) This latter test has to be modified in the case of the Psalms (e. g. 44, 74, and 79) which refers to the earlier and more unhappy portion of this period. According to these criteria he assigns the following Psalms to this period:—20, 21, 33, 44, 60, 61, 63, 74, 79, 83, 101, 108, 115-118, 135-138, 145-147?, 148-150. Prof. Cheyne's treatment of the subject is very interesting and suggestive, but after a careful consideration of his work, the writer does not feel justified in accepting his conclusions. The facts he has presented do not seem sufficiently to warrant the radical opinions he has adopted.

The conquest of the Promised Land is represented here as in the distant past, "in the days of old" (v. 1). (b) The period is one of great national misfortune. The people are hard pressed by their enemies. (c) These misfortunes are not the manifestations of a Divine judgment, on account of the sins of the nation (vs. 17 and 18). The nation was loyal in its worship to Jehovah.

It is maintained that in these particulars this Psalm harmonizes well with the Maccabean times. The following are some of the arguments in favor of this view: (1) There is no time known, previous to the exile, when it was true that the people did not "spread forth their hands to a strange god" (v. 20). And so it is referred by some to the expedition of Antiochus against Jerusalem on his return from Egypt, and the slaughter of the Jews at that time. Other situations in the Maccabean times, as after the death of Judas, have been thought more in harmony with the spirit of the Psalm. This fact we know, that during the Maccabean period the nation was free from idolatry, and yet underwent great suffering. (2) Vs. 11 and 12 of this Psalm harmonize well with 2 Macc., 5 : 11ff., where it is stated that forty thousand of the Jews were slain and as many more taken and sold. Others, however, think the language of these verses is not to be taken literally, but as language natural to poetry, e. g., Cheyne. (3) In the passage vs. 17-22 the expression "for thy sake are we killed all the day long" (vs. 22, cf. Jer. 15 : 15; Is. 66 : 5) seems to refer to a religious persecution, and that the people were martyrs for their faith. This harmonizes best with the Maccabean times, since this was the only period, so far as we know, in which the nation as a whole so suffered. In reply to this, it is said that the language of v. 22 may not refer to a religious persecution, as it could refer equally well to any sufferings endured in the service of God (cf. 1 Sam. 17 : 45, Is. 10 : 9ff., 36 : 18ff., 37 : 4, 10ff). Further, this hostility to Israel on account of their exclusiveness, existed all along. The persecution in the time of Antiochus was only the culmination of this spirit of hostility. On the other hand, we may say, even on this supposition, it is hard to find a time previous to the Maccabean

period when the language of verse 18, "Our heart is not turned back, neither have our steps declined from thy way;" could with propriety be applied to the nation as a whole. (4) The spirit of conscious innocence set forth in this Psalm can be most satisfactorily explained by the situation of the "Saints" who fell as martyrs in the Maccabean struggle. In 1 Macc. 1: 64, as in this Psalm, we find their lament over the misfortunes God was bringing on them in his wrath.

This Psalm has been assigned to other periods in Jewish history as follows:—(1) Ewald places it in the times of post-exilic Jerusalem. But a great objection to this date is that we have no record in this period of any disaster that would naturally call out such a Psalm. And so Delitzsch says that this view is inadmissible. (2) Tholuck refers this Psalm to the time of Jehoiachin (2 Chron. 36: 9 cf. Jer. 22: 20–30; Ezek. 19). But this time seems equally inappropriate. (3) Others assign it to the time of Jehoshaphat. Others, again, think its contents favor the early part of Jehoram's reign, when there was no idolatry in the land, yet the people were subjected to misfortunes. The Philistines and Arabs (2 Chron. 21: 16ff cf. Joel 1: 2–8) made an inroad into Judah and Jerusalem and not only ransacked the city but also sold the captives to the Greeks. But the reply is made to this, that this was a well merited punishment for their sins during this reign. The view that this Psalm was written at a later date, in reference to this occasion, seems equally inadmissible, as the language evidently refers to a present condition,—the people have but recently suffered a defeat. (4) This Psalm has also been assigned to the Syro-Ammonitish war in the time of David (cf. Psalm 60, which Delitzsch assigns to the same period). When David was contending with the Syrians, the Edomites came down and from 1 Kings 11: 15 it is evident that they caused much bloodshed. And so it is thought by some that this Psalm was called forth by these distressing circumstances, before the Edomites were overthrown.

But a strong objection against these views is this: The language of the Psalm seems to imply more than a sudden attack, such as these were. The language rather implies a

more serious and lasting misfortune. It is not enough to say that the Jewish people were so conscious of the Divine election, and of salvation resulting from it, that even a small defeat made a great impression on them. The language of the Psalm implies more than an ordinary disaster, unless there is a very great exaggeration of statement. But this argument from poetical exaggeration is often a convenient method of avoiding a difficulty, and while we must make due allowance for this element in a poetic description, we are not to carry the principle too far. So, all things considered, it seems most reasonable to refer this Psalm to the times of the Maccabean struggle. There is no other period that answers so well to the condition of affairs described in it. Calvin says that it is very clear that it was composed by another person than by David. We have the tradition that this Psalm was used as a daily lament in the time of the Maccabees. The Levites daily ascended the pulpit and uttered the cry: "Awake, why sleepest thou, O Lord!" (v. 23). This shows, at least, that this Psalm was considered very suitable to express the feelings of the people in their distress.

THE BOOK OF JOB IN OTHER LITERATURES. II.

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It must be confessed that the comparisons which have thus far been made with the writings of the ancient East lack certainty and helpfulness because of the scantiness of the literature of those people and our almost complete ignorance of literary life and the possibilities of literary intercourse. A wider and more satisfactory prospect opens in the comparison of other literatures which are fuller and better known. Here the task is one of selection, and the first of Occidental literatures, first both chronologically and geographically, meeting us as we journey westward, is the Greek. Among all its products, marvellous in form and in thought, we select a masterpiece of tragedy, the Prometheus of Aeschylus. Perhaps something ought to be said of Odysseus, the much enduring man, whose experiences partially resemble those of the Hebrew sufferer. Above all others, however, Prometheus, as the tragedy represents him, is the Greek Job. We may begin with a brief outline of the work, as it runs parallel with Job.

The drama opens with Prometheus captive, bound fast in fetters to a rock in the Scythian wilderness, set to suffer untold tortures at the command of almighty Zeus. Here is Job's case in its essential elements. He struggles with fate, conscious of having done nothing adequate to so great penalties. He declares, "Yes, it was through my giving privileges to mortals that I became fixed, wretch that I am, in these bonds . . . I obtained by stealth the source of fire . . . which has proved to mankind the teacher of every art and their great resource. Such were my crimes and such was the penalty—to be fastened up here in fetters." Hereupon come some visitors, the chorus of nymphs, daughters of Oceanus and then Oceanus himself, who act the part

of Job's comforters to him, at first condoling, then finding fault with him, bidding him submit to his well-deserved fate, chiding his rash talk, saying "Those who submit to necessity are wise." Prometheus, like Job, is nettled almost beyond endurance by their cold comfort and bursts forth, "Go on worshipping, praying, cringing . . . why, I care less about Zeus than nothing; let him do his worst." Just at this point enters one whom we may call the Greek Elihu, Hermes the messenger and representative of Zeus, who begins thus: "You, the mighty genius, you that are too bitterly bitter, you who sinned against the gods . . . I address you." He pours such oil on the troubled waters as this. "Have the sense, oh foolish one, do have the sense at last, to take the right view of your present suffering," and threatens him with awful calamities if he continues obdurate. Whereupon Prometheus replies, "You tease me to no purpose . . . Never let it enter your mind that I through fear of the resolution of Zeus will become woman-hearted and humbly supplicate that greatly-detested one with feminine uplifting of hands . . . Wherefore let there be hurled at me the doubly-pointed zigzag lightning; let the upper air be convulsed with thunder and the rack of wild winds; may the earth be made to quake from its foundations . . . And a wave of the sea with its ruffian foam be heaped together upon the path of the stars. Yea, may he catch up aloft and hurl my body into murky Tartarus with irresistible sweep; do what he may, he can never make me die." Thus the drama leaves him in the midst of the tempest whose wrath he has invited. Like as in the climax of Job, the Almighty's storm bursts upon him.

It must be acknowledged that the parallel is in some respects remarkably close. It becomes more so when we remember that this tragedy is but a fragment of the Greek poet's conception. Originally there were three dramas, of which this is the central one. The first was supposed to represent the occasion which brought down the wrath of Zeus upon Prometheus, corresponding to the prologue of Job. The third was to describe the restoration of Prometheus to the favor of Zeus, his repentance and forgiveness, including the

pardon of the race of man. How Prometheus was subdued we do not know, much as we would like to obtain the poet's conception. But, is it too much to conjecture that even as the majesty of Jehovah overwhelmed the soul of Job, so the indomitable spirit of the Titan yielded, yet without disgrace, to the omnipotence of the Olympian lord. The purpose of Aeschylus, like that of the author of Job, was to broaden the thoughts of men about God, to exalt the majesty of right,—daring to maintain that even the Almighty himself cannot disregard it and without justice overwhelm the dauntless spirit. Relentless Fate, destitute of moral quality, which his generation deified, and at whose decree they shuddered, he clothes in the garments of righteousness. The highest divine must be essentially just. If Zeus is unrighteous he will fall. Indeed, so daring and indomitable is Prometheus in his defiance, that the emphasis seems at times to pass over from him and his woes to the threatened cloud of impending disaster which is to overwhelm Zeus and his dominion. The destinies of the divine, not of the human, are trembling in the balance. As Mozley says, “Sustained by an unerring foresight which resides like reason in his nature, Prometheus sees far too clearly the day when Jove shall bend to him, to think of any other course than simply waiting where he is and living out his time.” All this is absent in Job, while we miss also in the tragedy that element of pathos so manifest in the Hebrew poem which represents the sufferer as clinging, while he raves, to the very arm that smites him. Indeed, the Greek divinity as conceived by Aeschylus falls far short of the Hebrew Jehovah. The Greek could render impotent or destroy the old, and had not the spiritual insight and power to body forth a new conception that should permanently attract and satisfy the human heart.

In advancing from Greek to English literature we enter upon a field which differs from the others which we have examined in many particulars, and pass from writers who in the nature of the case could know nothing of Job to those who are more or less intimately acquainted with this book. The catalogue of those who have been influenced by it is too long even to enumerate. It is certainly curious to find that the

eminent apostle of common-sense, Benjamin Franklin, was enamored of this highly imaginative Hebrew poem, and entertained a project of preparing a new version which would be more agreeable to the common people. We may be thankful that he did not carry the project into execution, if we are to judge from the following sample emendation. For Satan's question which reads in the old version "Doth Job serve God for naught?" Franklin would substitute "Does your Majesty imagine that Job's good conduct is the effect of mere personal attachment and affection?"

Shakespeare seems to have been familiar with Job, as, indeed, he is with everything in heaven and earth. For curiosity's sake a glance may be given at some verbal resemblances. The name of the man of Uz is mentioned in two plays, and, strangely enough, each time it is Falstaff who is likened to this saint of old, probably by way of contrast. It is the poverty of Job which is emphasized. Doubtless the thought had crystallized into a popular proverb. In the second part of Henry IV. Act I, Scene II, Falstaff says:

"I am as poor as Job, my lord, but not as patient."

and in "Merry Wives," Act V, Scene V, the same lusty gentleman is said to be

"As slanderous as Satan,
And as poor as Job,
And as wicked as his wife."

We may compare Job 6: 4, "The arrows of the Almighty are within me," with Shakespeare's quotation, "The slings and arrows of outrageous fortune." Job cursing his day may be compared with Constance in King John,

"What hath this day deserved, what hath it done?
That it in golden letters should be set
Among the high tides in the calendar?
Nay, rather, turn this day out of the week."

We may compare also Job's "When the morning stars sang together" with Shakespeare's

"There is not the smallest orb which thou beholdest
But in its motion like an angel sings
Still quiring to the young-eyed cherubim."

Can we not well imagine that the following passage from the English dramatist was founded upon recollections of Job 24: 13-17:

“ When the searching eye of heaven
That lights this lower world is hid behind the globe,
Then thieves and robbers range about unseen.
But when from under this terrestrial ball
He fires the proud tops of the eastern pines,
Then murders, treasons and detested sins,
The cloak of night being plucked from off their backs
Stand bare and naked, trembling at themselves.”

“ Those that rebel against the light
In the night he is as the thief
In the dark they dig through houses
They shut themselves up in the daytime
For the morning is to them even as the shadow of death.”

As well as upon the following gorgeous description :

Hast thou, since thy days began, commanded the morning,
And taught the day-spring his place,
That he should lay hold of the spirits of the earth,
And the wicked be shaken out of it?

But the great questions of the Book of Job are not untouched by the poet. Shakespeare's Job is Hamlet, the sunshine of whose sky is clouded not at all by physical suffering but by the agonies of a mental and moral struggle; who finds himself in a world not, indeed, made miserable by degradation, poverty and pain, but polluted by lust and crime, (and that too among those bound to him by family affections,) and made horrid by the necessity laid upon him, as the destined minister of vengeance, a deed from which his nature revolts. Both are poems of thought. Both face fundamental problems of life. Both ask what is the meaning of human existence and its end. Hamlet's question arises in view of man's real god-likeness and fitness for noble things in contrast with his apparent bondage to confusion and bitterness. Job sends forth his anguished cry from a heart ardently aspiring after God, hoping against hope in the One Whom “ though he slay me yet will I trust in him.” Hamlet would force the life problem to yield its solution to thought and reason—and fails. He is driven to intellectual and moral distraction. The way by which he arrives at that dreary goal enhances his anguish and increases his confusion. Edgar Quinet has said that he knows “ nothing more profound than to have made absolute doubt depend on the necessity of doubting one's mother.” The mind entangles the will

in the logic of contradictions, closes up the springs of action, moralizes where it should master, and at last stings itself with the poison which it has itself distilled from the very beliefs and conceptions which should support life. Job, while all is dark to the keenest search of the mind, pierces his way through the gloom and, rising on wings of undaunted confidence in his Maker and Redeemer, finds at last, not indeed the solution which reason craves, but the peace and satisfaction of a heart-vision of his God.

Apart from the order of time, it would doubtless be proper in considering the writings which most resemble and have drawn largely from the Book of Job to begin our survey with Milton. Cheyne declares that he "is the only poet who seems to have absorbed Job." It was to have been expected that one so filled with the spirit of the Old Testament, as well as so familiar with its phraseology, would show in his works many results of that familiarity. This poem would be especially dear to him whose lofty mind concerned itself with high things, whose strong and fertile imagination might find congenial food in its abounding imagery, and whose personal experiences resembled those of Job and often found suitable expression in his bold questionings and bitter complaints. Only a few of the many striking likenesses of expression can be referred to. The beautiful strain of the Nativity Hymn,

"Such music as 'tis said
Before was never made
But when of old the sons of morning sang."

the snatch from Lycidas,

"Under the opening eyelids of the morn ;"

the phrases from "Paradise Lost"

"The pleiades before him danced
Shedding sweet influence"

"Behemoth, biggest born of earth upheaved
His vastness"

"No light, but rather darkness visible"

"That sea beast
Leviathan, which God of all his works
Created hugest."

all these and more are part of the spoils which Milton has taken from the Hebrew poet.

The description of Death in "Paradise Lost," Book II, as

"the other shape
If shape it might be called that shape had none
Distinguishable in member, joint or limb,
Or substance might be called that shadow seemed"

recalls Eliphaz's "spirit" that "passed" . . . "It stood still but I could not discern the appearance thereof; a form was before mine eyes." While the further touch of Milton

"What seemed his head
The likeness of a kingly crown had on,"

brings back Bildad's "He shall be brought unto the king of terrors."

But we must hasten from form to content, to thought. We do not find in Milton's work, from this point of view, any such close relation to Job as in the "Prometheus" and "Hamlet." It is true that "Paradise Lost" is a Theodicy with a central purpose "to justify the ways of God to men." Both poems venture into spiritual regions and "chronicle in symbolical form transactions of a spiritual world." But "Paradise Lost" centers about no person. Milton's Satan, however similar he seems to be in superficial respects to the tempter of Job, is yet in essence widely different. "He is," to use the words of another,* "not the principle of malignity or of the abstract love of evil"—much less, we may add on the other hand, regarded as one of Jehovah's satellites—"but, of the abstract love of power, of pride, of self-will personified, to which last principles all other good and evil and even his own are subordinate." He is the archangel ruined,—

"of regal port
But faded splendor wan; who by his gait
And fierce demeanor seems the prince of hell."

A thoughtful reader may detect in the portrayal of Satan in the Book of Job a subtle element of humor. This element was recognized and emphasized in the work of the great German poet to whom we now turn. It is in Goethe's "Faust" that the figure of Satan, as the prologue of Job represents him, reappears in Mephistopheles. He is there drawn at fuller length and apparently with his enjoyment of

* Masson, *Three Devils*, etc.

a detective activity among men, grown with the lapse of the centuries into a positive passion for tempting mortals. Among the heavenly assembly walks this angelic demon thus familiarly addressing the Lord:

“ Since thou, O Lord, dost visit us once more
 To ask how things are going on, and since
 You have received me kindly heretofore
 I venture to the levee of my prince.
 Nothing of suns and worlds have I to say,
 I only see how men fret on their day.
 The little god of earth is still the same old clay.”

And when the Lord calls his attention to Faust whom he asserts to be his servant, Mephistopheles offers to wager that he can lead Faust astray. The Lord gives him into his hands and Mephistopheles gleefully replies:

“ Oh, in what triumph shall I crow at winning.
 Dust he shall eat and eat with pleasure yet
 Like that first snake in my poor heraldry
 Who has been eating it from the beginning.”

The Lord explains his course in thus recognizing Satan among his servants, saying

“ My work demands such.
 In indolent enjoyment man would live ;
 And this companion whom I therefore give
 Goads, urges, drives—is devil and cannot rest.”

Then the assembly closes and Mephistopheles goes about his business deigning to speak in a truly handsome way of the Lord.

“ I am very glad to have it in my power
 To see him now and then ; he is so civil
 I rather like our good, old governor—
 Think only of his speaking to the devil !”

Such a Satan has descended far below Milton's “ Prince of hell ;” yet, old as the world has grown, and developed as he has doubtless become along his peculiar line, how near he is to Job's Satan ! It is, indeed, with strange interest that we behold a poet of this century finding in this ancient conception of a book of Hebrew wisdom the appropriate representation, at least in germ, of the modern type of the principle of evil.

But the resemblances of these two poems are not limited to Satan and Mephistopheles. Faust is in essence the German Job. Here is the same old question, “ What is the secret of

life?—Where is wisdom found?"—"What is the place of understanding?" Faust, weary of study that comes to naught, will let himself seek the solution of this problem through submission to evil. Great as he is in intellect, he deliberately abuses and despises intellect. It has led him nowhere, it has availed him nothing. His first step down from the heights of real knowledge is onto the low level of curiosity. Thence he sinks into the slough of lust; and while the genius of the poet clothes him even there with certain not ignoble gleams of aspiration, out of these depths he fails to rise. Job as we know forced his way through to the light by an up-leaping effort of trust. Faust will descend to hell in order to rise to heaven, but alas for him! none ever traversed that mighty separating gulf. We will not refuse to hope that, in the words which the poet puts into the mouth of the Lord,

" Still his will is right
And he who reared the tree and knows the clime,
Will seek and find fair fruit in fitting time."

This comparative study of the Book of Job suggests some remarks in the way of summing up.

1. The style of this book, its marvelous force and beauty of expressions, its figures and epithets, descriptions of man and nature, all these have exercised great influence upon the chief poets and prose-writers of later literatures that have come under its influence. The greatest of them have not thought it beneath them to borrow its golden, gleaming phrases, while of the author we may say again with Cheyne "in one department his originality is nothing less than Homeric; his colloquies are the fountain-head from which the great river of philosophic poetry took its origin."

2. The problems of this book have also been pondered over by the deepest thinkers in all ages among men; the Greek, the German have all repeated its questions, but none has equalled the answer which is given in this, the eldest brother of them all. Aeschylus leaves his Prometheus sinking beneath the tempest, though unconquered yet overwhelmed; Hamlet follows reason and loses his way; Goethe lets his Faust search for life's meaning under the guidance of Mephistopheles, but he finds a worse thing than darkness.

Edgar Quinet in one of his most subtle and eloquent passages has said:

“The life of the human race in its moments of trial can be summed up in these principal figures, Job, Prometheus, Hamlet, Faust. We have in them the whole history of the heart of man fighting with religion. It is easy to see that in each book skepticism becomes harder and harder and that each presents an alternative in the struggle between the wisdom of man and the wisdom of God. But whatever may be the sadness or even the disorder of these poems we all take the deepest interest in them. We love to follow these proud intelligences into the abysses into which they have fallen; we would call to them and would ask them what they have found, or heard, or perceived in those unfathomable regions; but our voices only repeat themselves, and the echos of the great minds of the Hebrew prophet, of Aeschylus, of Shakespeare, as they return one upon the other, enable us to form some idea of the profundity of the problem in which they have been engulfed. And yet, all skepticism is not sterile. There is a fruitful doubt as there is a fruitful grief; for doubt is the instrument of the truth and this is the reason why it is indestructible.”

Let us in one respect correct Quinet's judgment and remember that Job alone through suffering in spite of rebellious words holds fast by God, appeals from God to God, and finds at last though with self-reproach and bitter humiliation the beatific vision. After winding our way through the desert and gardens of the thoughts of other wise men we come back to this word of inspiration, if not satisfied yet trustful, made willing to wait and to accept “the fear of the Lord as wisdom” and to “depart from evil as understanding.”

Has not Carlyle said wisely of it, “I call that [book] one of the grandest things ever written with pen. A noble book, all men's book. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here in the earth. . . . There is the seeing eye, the mildly understanding heart. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind—so soft, and great; as the summer midnight, as the world with its seas and stars.”

PETER'S LIFE AND HIS FIRST EPISTLE.

Doctrine is only valuable as it is enforced by life, because life is doctrine's own best interpreter. Teaching becomes truly of interest only as it is seen reflected in a life. Biographers tell us that we can know a man through his letters; yet his letters must be read in the light of his life. Each is made plain by the light that the other reflects.

When we study Peter's First Epistle (whatever may be our conclusion about the Second) we must be struck with the clear imprint of known facts and characteristics of the Apostle's life, upon the style and character of the Epistle. At some points, as we read, we are constrained to stop and say, How like the Galilean Simon! at other points, How the leaven of Jesus has done its work! For the contrasts are as marked as the coincidences. Let us look at Peter's First Epistle, with reference to what we know of his life. There is here, of course, ample room for fancy, yet we believe that by such a survey the Epistle, both in its thought and in its expression, must stand out for us in a renewed freshness and a clearer light.

I. *Peter the Old.* If the Epistle be examined to find the Peter that was born, the native "rock" as hewn from the quarry, we shall find him. Christianity does not change the content of man's personality, but rather the intent of his life. Peter's strong personality, which could not but impress itself on all he might do or say, is clearly marked in the Epistle. It presents a conciseness and force of style which well comport with the nature of the man. Its tone is that of a practical, zealous spirit. There is a blunt force in the style that shows a strong, rugged character behind it. The Gospels show Peter to have been an impulsive man. He could not but make his feelings known; nor did he hesitate in doing so. Few epistles that have come down to us show more real feeling than this one. Peter was a man that could

love *deeply* one whom he loved—he was an affectionate man.* His dislikes, also, might be quite as marked. The question: “Lord, how often shall my brother sin against me and I forgive him?” shows the nature of some of Peter’s struggles. At the time when he said, “Lord, *with thee* I am ready to go to prison and to death,” he really meant it; the words were an enthusiastic outburst of an affectionate nature—one ruggedly tender. His bitter weeping over the denial; his cold plunge in the lake that chilly morning to salute his Lord, show the fervor and tenderness of his heart. We see the same traits plainly in the Epistle. It breathes tenderness and affection. Such expressions as “Beloved,” “dearly beloved, I beseech you,” “Salute one another with a kiss of love,” and his kindly exhortations to affectionate relations between husband and wife, master and servant, are marked features of the Epistle. It is true, there is a difference between John’s way of breathing love in his first Epistle and Peter’s way of doing so. John’s is that of a man who might not find it hard to love everybody. Peter could love some ardently, but had *learned* to love everybody. John shows in his Epistle a heart that was lovingly tender, as if through a natural maturity; Peter, a heart that by hard blows had been bruised to tenderness. Peter enjoins “loving one another as brethren,” and being “fervent in your love of one another.” John puts it, “Little children, love one another.” We can *feel* the difference.

Peter’s boldness of former days takes, in the Epistle, the form of a courageous rebuke of carnality, and of firm exhortation that the brethren live no longer in fleshly lust.

Peter had a sanguine temperament; and we are not surprised to find the Epistle full of Hope, and of rejoicing, even in affliction. (cf. 1: 3; 1: 8; 1: 13; 1: 21; 2: 7; 3: 16; 4: 13; 5: 4).

II. *Peter the New.* We find in this Epistle many evidences that the rough rock of former days had become

* His active discipleship did not cause him to forget his wife’s mother, who, it would seem, was tenderly cared for under his own roof at Capernaum (Matt. 8: 14); nor in his busy apostleship to the Dispersed was he neglectful of his wife, who seems to have accompanied him regularly in his missionary journeyings (1 Cor. 9: 5).

polished by Christian experience and the attrition of suffering for Christ's sake. There had appeared in his life many of those strange inconsistencies, so often found in one of the same character. He is a "rock," yet very unsteady; strong, yet very weak; he walks on the sea, yet sinks in it; boldly he draws the sword in the Garden, yet denies Jesus in the Court; and even later we find him strong in the church council at Jerusalem, but weak when he faces strict Judaism at Antioch. The fact is, there are two kinds of weakness—that which comes from a lack of strength, and that which is strength uncontrolled. Peter's weaknesses were mostly of the latter kind. Had he not been so strong, he had not been so weak. In the Epistle, however, we discover the native power in subjection, and a steadier, mellowed life.

Bengel calls Peter the "Apostle of growth." His first Epistle frequently points out the importance of further conquests (1: 22; 2: 2; 4: 1-3; 5: 10). Nothing is more striking than his own growth in grace. Patience, for example, had by no means characterized his early life; he was impulsive, hasty in word and action. Yet how the Epistle breathes the spirit of patience—patience in suffering; always calling to mind how Christ suffered and was patient. This patience has its ground in the "living hope" which is the possession of those "begotten again." Peter was not always a possessor of hope. His denial was the result of loss of hope on a Messiah delivered up. Now he not only emphasizes hope, but also the Lord's sufferings. And he is careful to use the word "Christ" in writing of the sufferings. In other connections he uses "Lord," "Jesus," and "Jesus Christ," but as if designing to lay special stress on the fact of a *suffering Messiah*, he uses in these connections simply "Christ." Here had been a weak point with Peter. A suffering Christ had truly been to him a "stone of stumbling." The confession, "Thou art the Christ, the Son of the living God" he had naturally—from his point of view—followed up with the rebuke "Be this [suffering] far from thee, Lord." The reply, "Get thee behind me, Satan" came "like a sword-cut," as one has expressed it—sharper than that Peter gave the High-priest's servant, and far more lasting. In the Epistle he can

not allude too often to the suffering Messiah. He sees in the idea no contradiction now. He who was once to Peter "a stone of stumbling and rock of offense" (2: 8) has become "a living stone, elect, precious." (2: 4).

Peter's bold, impulsive nature carried him at times to the verge of presumption and vainglory. He on one occasion believed more in his own fidelity than in the word of Jesus" (Godet). Later, he discovered the need of meekness and watchfulness. Once he seemed little awed by any presence, however full of divinity. Now, we find him writing such words as "Pass the time of your sojourning in fear" (1: 17); "As newborn babes, long for the spiritual milk." (2: 2); "A meek and quiet spirit" (3: 4); "Be humble-minded" (3: 8): "With meekness and fear" (3: 15); "Humble yourselves therefore . . . God resisteth the proud, but giveth grace to the humble," (5: 5). How well these injunctions reflect the fact that Peter had learned that his fall was due to the haughty spirit that went before.

He had once lacked the power to watch; often he was unguarded and ungirded in his thought and speech. No one found it easier to become spiritually intoxicated. When he made his strange request for the "three tabernacles," the evangelist has to do him the justice of recording that Peter really did not realize what he asked. Yet, how steady, how sober does he appear in the Epistle. "Watch and be sober;" "Gird up the loins of your mind," and like expressions are conspicuous, (1: 13; 4: 8; 5: 8).

These are a few of the contrasts that might be noted on comparing Peter of the Gospels with Peter of the Epistle. The fact is, the grace of God had done as much for Peter as for any one in the early church. Is there any wonder that at the very beginning of his Epistle he should burst into a joyous thanksgiving for God's bestowal of so great a salvation? No one had a better right to speak knowingly of an "abundant mercy" or "trials by fire" or a "purifying of soul" than he.

III. *Some Things Peter had Seen and Heard.* Close examination of the Epistle will reveal a remarkable reflex of the sayings of Christ and the lessons directly taught by him

to Peter. Of course, we should expect the Epistle to be Christian to the core; but the influence of Christ directly on the mould of thought and form of expression is so marked as to make of itself an interesting study. Certain recorded lessons given Peter, and certain episodes in his life, very clearly reveal themselves in the Epistle.

Jesus loved to compare the proper attitude for a disciple to that of one girded ready for service; "Let your loins be girded about and your lamps burning, and be ye yourselves like unto men looking for their lord." (Lk. 12:35). So Peter exhorts: "Gird up the loins of your mind, be sober and hope to the end." (1:13). Christ's frequent exhortations to watchfulness find an echo once and again in Peter's words: "Be sober, be vigilant" (5:8); "Be ye therefore sober and watch unto prayer" (4:7). Alas! how Peter had once failed in this, and notwithstanding the words "Watch and pray," had fallen asleep while his Lord was wrestling in an agony of prayer.

As we have seen, Peter was not naturally a humble man, but he had heard from Christ's own lips such words as these: "Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted." He writes, "Humble yourselves under the mighty hand of God, that he may exalt you in due time" (5:6). And who can think that when Peter wrote, "All of you *gird** yourselves with humility to serve one another" (5:5), he did not have an impression on his soul's retina of that striking object-lesson given him on the evening when Jesus girded himself and began to wash the disciples feet? And notice that Peter adds to his exhortation, "for God resisteth the proud, but giveth grace to the humble." This, too, is interesting when thought of in connection with the words of Peter, "Thou shalt never wash my feet," and the reply, "If I wash thee not, thou hast no part with me." Here we may also call to mind the words of Jesus: "Ye know that the rulers of the Gentiles *lord* it over them . . . not so shall it be among you," (Matt. 20:25). In the Epistle Peter forcibly reflects the same when he exhorts elders to exercise oversight "not of constraint . .

* A. V., here obscures the figure by rendering "be clothed."

. . . neither as *lording* it over the charge allotted" etc. (5: 3).

Peter had seen the day when he stoutly resented the prophecy of his denial and the words of Jesus: "When thou art converted (turned again) stablish the brethren." Why, said he, "With thee I am ready to go to prison and to death." (Lk. 22: 33). And now, in those very things in which he so ingloriously failed, we find him indeed stablishing the brethren. The Epistle's great burden is just here. What could more forcibly look to this end than the encouraging assurance in 5: 10 that Christ himself would "perfect, stablish strengthen [and some MSS. add] settle" the brethren; or than the exhortations, "Be steadfast in the faith," (5: 9), and "Stand fast therein" (5: 12)?

One aim that runs prominently through the Epistle is that of comfort for Christian suffering (1: 7; 2: 9, 12; 3: 13-15, 18; 4: 12-19; 5: 10f). The great tribulations of the elect who were "sojourners of the Dispersion" called for just such thoughts as presented in these passages; and Peter was just the man to present them. Suffering for good and suffering for evil are frequently contrasted in the Epistle, and the sufferings of Christ are always called to mind. These were matters about which no one knew better than the Apostle himself. His eyes had seen the agonies of the Garden and Judgment Hall; he also knew well enough what it meant to suffer for good as well as to suffer for evil. He had often been before councils because he chose to "obey God rather than men" (Acts 5: 29), and he knew what it was to suffer bitter agony because of his own pride, faithlessness and denial. He had come to see through the light of his own life that all these trials of faith are "more precious than gold that perisheth, though it be proved by fire" (1: 7). He sees Christ glorified though suffering (1: 11); whence also that the Christian's joy and glory are through suffering (4: 13); and that he, as a witness of Christ's sufferings, shall be a partaker of his glory (5: 1). The words "Blessed are they that have been persecuted for righteousness' sake," (Matt. 5: 10), and "Blessed are ye when men shall reproach you and persecute you and say all manner of evil against you

falsely for my sake" (Matt. 5: 12), are borne witness to by Peter in 2: 20: "But if when ye do well and suffer for it, ye shall take it patiently, this is acceptable with God." And the words in 2: 13, "Having your behavior seemly among the Gentiles that . . . they may by your good works which they behold glorify God in the day of visitation," are distinctly derived from the words of Christ, "So let your light shine before men, that they may see your good works and glorify your father which is in heaven."

Let another comparison be made. Jesus said to Peter on one occasion: "Simon, behold Satan asked to have you [plural, the disciples] that he may sift you as wheat: but I made supplication for thee [singular, Peter] that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren" (Lk. 22: 31, 32). Notice how closely does Peter follow this same thought in the words of warning and comfort to his brethren; "Be sober, be watchful, your adversary the Devil as a roaring lion walketh about seeking whom he may devour, whom withstand steadfast in your faith, and the God of grace shall strengthen you." Notice the three leading ideas in each passage alike. (1) Satan's earnest attempt to get all that will fall into his hands; (2) faith, the great protection; (3) the necessity of strength and steadfastness.

That occasion on which Peter was restored after his "turning again" was one never to be forgotten. It was in the early morning on the sea of Tiberias. "Tend my sheep" was the great practical lesson for the future that was taught him that chilly morning on the beach. This entire experience impressed itself permanently upon Peter's life. It is not to be wondered at that we find him writing to the elders, "Tend the flock of God" (5: 2), and again exhorting that they be "examples to the flock" (5: 3); nor that he should write that all once "were going astray like sheep" (2: 25); nor that he should call Him "the chief shepherd" (5: 4) who so often spake of himself as "the Shepherd."

It is interesting to compare the name Christ gave to Peter (Matt. 16: 18), with that which Peter, in the Epistle, gives to Christ.

"Thou art *Petros*, and upon this rock I will build my church." Peter does not take to himself, however, the credit of being the foundation stone of the Church; but as if he would outdo the Christ, he calls Him rather "the living *Lithos*" on which the "spiritual house" has been reared. (4: 2ff) Peter is the rough *Petros*; Jesus the more polished *Lithos*, "the head of the corner."

Other passages in the Epistle might be cited which show in an interesting way the influence of Christ's words on the Apostle. Christ was fond of speaking of the disciple as a steward (Matt. 20: 8; Lk. 12: 20; 16: 1ff). Peter exhorts to "ministering . . . as good stewards of the manifold grace of God" (4: 10). "Render to Cæsar the things that are Cæsar's and unto God the things that are God's," finds echo in the words, "Fear God; honor the King" (2: 17) and again in the exhortation, "Be subject to every ordinance of man for the Lord's [Christ's] sake." It was the Lord that sent Peter fishing that the coin from the fish's mouth might fulfil the obligations of both to the "ordinance of man." Christ said of the sinful woman that had bathed his feet with her tears when the host had inhospitably neglected the accustomed courtesy, "Her sins which are many are forgiven, for she loved much." (Lk. 11: 47). Peter reflects the thought in the words, "Love covereth a multitude of sins" (4: 8), and strangely enough he adds immediately, "using hospitality one to another."

In conclusion let it be said that notwithstanding the fact that there are found in Peter's writings so many forms of expression that are Christ's, we cannot say with Schweigler that the Petrine writings lack individuality. They are the teachings of the Christ, not carried through the generalizing process of a Paul, the trained thinker, nor the soul-communing processes of John, the meditator; yet they are those teachings tested and made dear by having passed through a fiery furnace of personal experience. Christ's teachings had burned deep into Peter's soul. Paul might claim to have the mind of Christ (1 Cor. 2: 16), but with Peter the very mould into which Christ's thoughts were poured seem unbroken. Peter had learned the truth of them by burning experience.

Indeed, he belonged to that class of men who cannot walk along without striking every corner. John might be present at the Lord's arrest and not let his sword bring him into trouble; he could be present in the court during the trial and not have a maid to cross his path. But Peter could not. Hard blows led him to find the truth of Christ's teaching. Peter is the inductive Apostle, Paul the deductive, John the intuitional. John thus becomes the Church's beloved mystic, Paul her great theologian, Peter her faithful exhorter; he who knew as few others were able to know, the fiery difficulties and consequent joys of Christian discipleship.

IS IT NECESSARY FOR A CLERGYMAN TO KNOW
HEBREW?

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I have often been asked the above question, as I suppose most others have, whose business it is to teach that subject, which has so long been looked upon by the theological student as a useless hardship, a necessary evil.

If we were to answer the question from the experience of most clergymen, we should certainly say, No, it is not necessary. For as a matter of fact there are very few who can read Hebrew at all a few years after they leave the theological school. They keep their Hebrew Bibles as relics of past struggles in which they are frank to confess they were worsted, and pay them respect by not disturbing their repose in the dusty collection of unused books. These are not the missionaries in foreign lands, nor the obscure, hard-working clergymen in rural parishes—exclusively; they belong to all ranks. Bishops, the prominent preachers of our great cities, join hands with their less known brethren in this respect. They are good men, many of them well posted in all current questions, many possessing marked scholarship in special lines, they have achieved success without Hebrew, and stand as a welcome example to the student leaving the seminary, to follow their example in the use of his Hebrew Bible.

Before we can answer the question proposed satisfactorily, it will be well to ask another. There are very few ministers who cannot, and do not, read their Greek New Testaments. Many of them in all ranks are fairly good scholars in the New Testament in the original. The older they grow, by daily use, the better masters they become of that part of the Bible. Why is it now that the ministers are uniformly at home in the Greek, and as uniformly deficient in the Hebrew?

The answer to this question is two-fold; as we shall be on indisputable ground, we will give it brief attention. In

the first place, we have decided that the New Testament writers were entirely wrong in their estimate of the Old Testament. We have not passed a vote on it, but this is one of the cases in which "actions speak louder than words," or votes either. The New Testament writers lay great stress on the teaching of the Old Testament; they quote it constantly; it was their text-book, the basis of their teaching. But we in this wiser age have decided that the Old Testament is not necessary for the modern Christian. It has its place as a history and literature of a curious people, but it has served its time and is not necessary for this age, nor applicable to it.

Then again the chief reason the minister cannot read his Hebrew Bible a few years after leaving the divinity school is that he could not read it when he was in the school, in fact never knew how to read it at all. On the other hand the chances are that he could read Greek fairly well when he entered the school; most students read Greek better when they enter than Hebrew when they leave. Their three years' study makes them more and more at home in the Greek. When the minister enters the rush and whirl of modern parish life, he becomes a layman in his studies. He likes things put in a popular form; he must have his information in a way that he can grasp quickly and easily. He has neither time nor strength for scholarly pursuits or profound study. He will not toil patiently to perfect himself in a language. He wants and requires quick results from his reading, and results that will serve him practically. Therefore as a rule we may say that unless the student learns to read Hebrew in the college and seminary, he will never learn it at all, and the fact is that he does not generally learn it there. It is true that vast improvement has been made in the past few years, but the reform has not yet gone far enough.

The fault may be assigned to three parties. This is particularly convenient, as no one of us likes to shoulder too much blame. The student himself is at fault, because he begins Hebrew with strong prepossessions against it, which are not easily overcome. He may feel that he is too far advanced in life to begin a new language. I once asked why the lowest class in divinity schools was called Junior instead

of Freshman, I was told that one entering upon theological study was too far advanced to be called a Freshman, he feels past the beginning of things. If the student does not like to bear this share of the blame, he can throw it upon his ancestors and friends who have given him these ideas.

The seminaries are to blame, because they accept men without any knowledge of Hebrew, and then do not allow sufficient space in the curriculum for its acquisition. It is generally considered generous treatment if the Hebrew department is given as much time as the Greek, oblivious of the fact that in the one the instructor has to teach his students a new language utterly different from any they have ever previously studied before he is on a par with his New Testament colleague. To teach this language properly will take at least half of the whole time assigned for the the three years' course. Our seminaries should require a sufficient knowledge of Hebrew to read the historical portions of the Old Testament with facility for admission to full standing, and then provide for instruction for those not so qualified as preliminary work to their attaining position in the class.

But the teacher of Hebrew must bear his full share of the blame. It is evident that his path is beset with difficulties between a faulty curriculum and prejudiced students, but he does not make the most of his opportunity for all that. The dull, mechanical drill work soon becomes very irksome to most men. They do not feel that they are exercising their office as theological professors, while grinding dry grammatical points; exegesis, the higher criticism, are their fields, and thus before the student half knows how to read, the language becomes less than the handmaid of exegesis. He learns a great many good and useful things, but he does not learn to read Hebrew, indeed day by day he finds that power slipping away from him, as the language is more and more ignored. The student needs to read large portions of the Old Testament rapidly so as to acquire a vocabulary, to learn the peculiar constructions, to become acquainted with a strange speech, that is not after all very difficult to master. A year ago I took a class who could just read Hebrew narrative fairly well, and made up my mind that if I taught them

nothing else during the year, I would teach them to read Hebrew as they could read Greek or Latin. We averaged during the year less than two and a half hours per week in the class room. Every verse and every word was read, and read by the students; points of textual and literary criticism, of exegesis, philological, historical and theological, were touched briefly as we read. In that time we covered both books of Samuel, many sections of the law read comparatively from the different documents so called, the prophecies of Joel, Amos, Hosea, Isaiah 1-12, and parts of Isa. 40-66. The men soon acquired great facility in reading. I do not know whether they will read their Hebrew Bibles after they enter practical parish work or not; but I do know that they can if they want to. I believe that many of them feel a great interest in Hebrew and do not look upon it as an insoluble riddle, or as a necessary nuisance.

I have now tried to show why the ordinary clergyman cannot read Hebrew, and how it is possible to give him the power to read it. Yes, many will say, that is a good plan for specialists, but for the ordinary man, it is unnecessary. Some of these very young men may deliberately resolve to let their Hebrew go as superfluous. So we come back to the question with which we started, is it necessary? Ask those who practically repudiate Hebrew about Greek, and they will tell you that that is necessary. Dispensations from Hebrew are freely given, but from Greek it is not heard of. Now it is singular that it should be deemed necessary to be able to read the New Testament in the original, while a translation is good enough for the Old. Perhaps those men would not admit this statement in that form, but they would if it were disguised a little.

Surely the Old Testament is inspired as well as the New. It is full of rich ethical teaching. It has the great value of being the record in history, prophecy and song, of a remarkable national life, and life is the greatest teacher. Furthermore, the Old Testament has peculiar claims on this age of discussion and study of social questions, because it treats religion so generally on its social side. It is a very remarkable thing that men cannot agree about certain Psalms whether

they are individual or national. The best scholars differ as to whether the servant of Jehovah in Is. 40-66 is an individual or the nation. The Hebrew did not draw the sharp line of distinction between the individual and the social order that we do. The individual was never so great as when submerged in the nation. The Old Testament must be our text-book for the study of Christian sociology. The Old Testament must stand for the Christian on the same plane as the New, and it is just as necessary, at least in principle, to read one in the original as the other.

And it is necessary for the minister to know how to read, and actually to read his Bible in the original. What should we think of a man presuming to be an authorized teacher of Goethe for example, who had only read his works in an English translation? What should we think of a college professor of Greek who was absolutely dependent on an English version for his knowledge of Homer? Is not the minister an authorized teacher of the Bible? Is he not just as much a professor of that department as if he had a chair in a divinity school? Is it not a shame then for him to be dependent on any translation, however excellent? The minister ought to know a great many things of course. This age has peculiar demands tending to make that number larger and larger. But there is one book which he is bound to know by virtue of his office, and that book is the Bible, and he should know it in the original, for knowledge coming solely from a translation will lead to many blunders.

I do not of course mean that the minister should spend his study hours critically studying the Hebrew Bible. In these days his time in the study is too little, but he can read a portion of the Bible daily, if he has once got hold of the language. Many clergymen are making up the deficiencies of their theological education in this respect; and the opportunities for this are very great to-day. Many will doubtless still say, it is a waste of time, but there is an increasing number who feel their shortcomings keenly, and who will at least throw their influence over the younger men in the right direction.

PAUL AND THE PAROUSIA.

The study proposed is not polemic. Our purpose is merely to state some results of a study of Paul's letters and some portions of the Acts, with special reference to their statements concerning the second coming of Christ. Please to remember that just now what other contributors to New Testament literature have to say upon this subject does not concern us. We shall not go outside of Paul's own words. The intent is to study one author in his relation to one subject.

The Material to be Studied. We accept the Pauline authorship of all the letters usually ascribed to him, remembering that the letter to the Hebrews was not from his pen. We also will use the book of Acts, which deals so largely with the life and addresses of our author. These thirteen letters fall into four groups, and cover a period of sixteen years of Paul's life. The chronological arrangement of these epistles by Conybeare and Howson is substantially accepted by all scholars. Whatever variations of opinion there may be as to dates, the order of their writing is practically agreed upon.

These four groups are distinctly marked, not only by the intervals of time separating them, but also by their inherent characters. They are as follows:

A. The Letters to the Thessalonians.

- 1) I Thessalonians 52 A. D. from Corinth.
- 2) II Thessalonians 53 A. D. from Athens.

After four years' interval,

B. The Four Great Doctrinal Letters. (The undisputed epistles.)

- 1) I Corinthians, Spring of 57 A. D. from Ephesus.
- 2) II Corinthians, Autumn of 57 A. D. from Ephesus.
- 3) Galatians, Winter of 57 A. D. from Corinth.

4) Romans, Spring of 58 A. D. from Corinth. Another interval of four years.

C. The Letters of the First Roman Imprisonment.

Philemon, Colossians, Ephesians, Philippians, all in the year 62 from Rome. Then an interval of six years.

D. The Pastoral Epistles.

- 1) I Timothy, Summer of 67 A. D. from Macedonia.
- 2) Titus, Autumn of 67 A. D. from Ephesus.
- 3) II Timothy, Spring of 68 A. D. from Rome.

Whether these dates and places are absolutely accurate or not is of little importance to our purpose. The groupings and intervals can be depended upon. What these parentheses of silence mean we may not stop to ask. One great suggestion they make is that we shall study these letters in the order in which they were written, and each group by itself, and in relation to the others. This is only honest. To study them in any other way is to lose the atmosphere in which each was written. You will have noticed that each group was written in a year, and was followed by at least four years' silence. That four years was a time of change and growth. We feel indeed that we are reading the same author, but the years have made a difference. This is natural. When he became a Christian he entered into a life that had unlimited promises of expansion and illumination for him, both in thought and in character. We should expect development in the letters as in the man, for these are the expression of the man as the fruit is the expression of the tree.

Our main question is, "What did Paul say?" He must speak for himself. We are not irreverent enough to measure his words by the procrustean bed of our theories. We hope that we are genuinely reverent in that we accept his plain statements, and let theories take care of themselves.

I.

There is in Paul's letters a fading of the temporal element in his idea of the coming, until it disappears. His views undergo modification.

1. The letters to the Thessalonians, the first group, are pre-eminently the epistles of the Parousia. It is rather remarkable that his earliest letters should be the fullest on this subject. In proportion to their length they contain more about it than all the rest together. Only in these letters do we find detailed description of that event. Every chapter in

the first letter ends with an allusion to it. The figures used describe its suddenness.¹ The atmosphere of these letters is that of futurity. Whatever practical element is in them is based not on present circumstances, but upon what is about to occur. The virtues commended are those that reach out into some future condition. The attitude of life is that of waiting,² the spirit is that of hope,³ the duty is watchfulness.⁴ The spotless life is to be cultivated that men may be blameless in that day.⁵ Sorrow must be restrained in view of coming joy.⁶ The recompense of the Christian life is beyond the present.⁷ The hope of men is in the world's moral retrogression and apostasy, which has already begun.⁸ Endurance of what is, for the sake of what will be, is the prevailing tone. Here Paul expects to be alive at the second coming as an earthly witness of it, and will point to his converts as the crown of his efforts and the ground of his rejoicing.⁹ So intense was the teaching of the first letter that it disarranged ordinary life at Thessalonica, and a second letter became necessary to tell them that while the coming was immanent, it would not be immediate.¹⁰

2. In the second group, written four years later, the proportion of allusion is notably less. The subject did not fill his mind so completely as before. There are a few intense references to it in I Cor., the earliest of this group.¹¹ Here he declares the time to be short.¹² Watchfulness is still enjoined,¹³ and the concluding cry of the letter is, "Maranatha."¹⁴ He still expects to be living at the Parousia.¹⁵ But it is very significant of a coming change of opinion that the greatest attention paid to eschatological matters is to the *resurrection*, in the noble fifteenth chapter.

In II Cor. there is only one direct allusion to the Parousia.¹⁶ He has come to deal more with the present. Galatians has no allusion whatever to the second coming, which seems remarkable. Romans has one allusion¹⁷ in which he declares that the day is at hand. Four years before, he had said,¹⁸

¹ I Th. v : 11. ² I Th. i : 10. ³ I Th. ii : 19. ⁴ Ib. v : 6. ⁵ Ib. iii : 13. ⁶ Ib. iv : 13.

⁷ II Th. i : 5-10. ⁸ Ib. ii : *et seq.* ⁹ I Th. ii : 19 ; iv : 15-17. ¹⁰ II Th. ii : 2.

¹¹ Cap. i : 7, 8 ; iii : 13 ; iv : 5 ; v : 6 ; vii : 26, 29 ; xi : 26 ; xv : 23, 51 ; xvi : 13, 22.

¹² Cap. vii : 29. ¹³ xvi : 13. ¹⁴ xvi : 22. ¹⁵ xv : 51. ¹⁶ Cap. i : 14. ¹⁷ Cap. xiii : 11, 12.

¹⁸ II Th. ii : 2-5.

"Now we ask you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together to him, that ye be not hastily shaken in mind, or be troubled, neither by spirit nor by word, nor by letter purporting to be from us, as that the day of the Lord is present." Now he declares, "the time is short,"¹ "Maranatha,"² and "the day is at hand."³ That is, in the letters that say most about the coming it is said not to be present, but in the group saying little about it proportionally it is immanent.

3. But how is it four years later, in the third group, all from Rome in the year 62 A. D. Philemon contains no reference to the Parousia. Colossians has possibly one reference,⁴ with the idea of the time omitted. Ephesians has no allusion whatever. Philippians has three references to "the day of the Lord," with the time element altogether omitted;⁵ a declaration that the Lord is at hand,⁶ and one other timeless reference to the coming of the Lord who will transform the body of our humiliation that it may be conformed to the body of his glory.⁷

4. Five or six years pass and we come to the last group, the pastoral epistles. I Tim. has one reference in which the appearing is said to come in its own time.⁸ Titus has possibly one reference with all idea of time absent.⁹ II Tim. once speaks of an appearing as having already taken place,¹⁰ alludes twice to that day,¹¹ and has two other references to the appearing which entirely omits any idea of time.¹²

Thus we have seen: 1) That the Parousia is the main subject of the first group, but occupies less and less prominence in the other three. 2) That the time of the coming is indicated as immanent in the early groups, and ignored in the later ones. 3) That in the first two groups Paul expected to be alive at the coming, and in the last two he expresses no such expectation. 4) That beyond doubt the Parousia occupies less and less space in his writing and thinking. We may add that nowhere does Paul say that Christ will come to reign on earth, and that only in one passage in an early

¹ I Cor. vii : 29. ² Ib, vi : 22. ³ Rom. xiii : 11, 12. ⁴ Col. iii : 4. ⁵ Phil. i : 7, 10 ; ii : 16. ⁶ Ib. iv : 6. ⁷ Ib. iii : 20. ⁸ I Tim. vi : 14. ⁹ Tit. ii : 12. ¹⁰ II Tim. i : 10. ¹¹ Ib. i : 12, 18. ¹² Ib. iv : 1, 8.

letter' does he seem to think of believers as taking active part in the final judgment.

It is interesting to ask why the bulk of his writing on this subject was to Macedonian and Corinthian Christians, why not to Galatian, Roman, Ephesian, Philippian and Colossian Christians, and to Timothy and Titus? The answer evidently is, that only in his early letters was the thought uppermost. He changed his ideas on the subject.

II.

As the temporal element in his utterances about the Parousia faded away, his utterances about his personal decease become more and more clear. We have seen that in the year 52 A. D. he expected to be alive at the coming.² This hope is probably voiced four years later 57 A. D.³ But a little while after, in writing II Cor., we find intimations of the *possibility* of his death (see II Cor. v: 10). If language means anything, these words imply a doubt whether he will be alive at the coming. There is no note of joyous escape from death here. If this be disputed, read how he regards these Corinthians,⁴ "Ye are in our hearts to die together, and to live together."

How does he feel four years later? "I shall in nothing be put to shame, but with all boldness, as always, so also now Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if it be to live in the flesh, this to me is fruit of work; and which I shall choose I know not; but am constrained by the two, having the desire to depart, and to be with Christ, for it is far better; but to abide in the flesh is more needful for your sake."⁵ What is his desire here? At what probability does it hint? Only his death. Nothing else.

And how does he feel six or seven years later? What does he say about himself? "For as to me, I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of

¹ I Cor. vi: 13. ² I Th. ii: 19; iv: 15-17. ³ I Cor. xv: 51. ⁴ II Cor. vii: 3.

⁵ Phil. i: 20-23.

righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but also to all those *who have loved* his appearing.”¹ Notice the perfect tense, “have loved.” The immanence of death begets a reference to the past disposition. Now he is sure of death. He who sixteen years before expected to escape the grave, now yields. Each group has characteristic utterance about his death. First, that of silence, simply because he had no idea of dying. Second, the voice of possibility. Third, the voice of probability. Fourth, the voice of certainty.

This passage in II Timothy can be explained on no theory that makes the immanent coming of Christ the master thought of Paul at that time. How could a man sixty-two years old, with martyrdom staring him in the face, say “I am already being offered, and the time of my departure is at hand,” if he had been expecting daily the Parousia? On the contrary, if he as ardently hoped for the coming then as he did when he wrote the Thessalonian letters, would not the nearness to the natural limits of life, and the certainty of martyrdom, have pressed from his expectant heart the most intense expression of belief in the immediate return of Christ?

Side by side with the vanishing of the time element from utterances about the Parousia, there was the increase of utterance concerning death. The fading of the one, and the appearing of the other, were in direct ratio.

III.

With this change in the view of Paul there come some other changes which are most reasonably explained by that one.

1. *Marriage*. If you turn to I Cor. vii: 25-40 you will read a most interesting view of marriage. “Now concerning virgins I have no commandment of the Lord’s; but I give a judgment.” But you will notice also at the conclusion of the section that he says: “I think that I also have the Spirit of God.” That is, he felt that he was uttering the mind of the Spirit on the matter. What does he think in 57 A. D.? The wisest course is celibacy. “Art thou loosed from a wife?

¹ II Tim. iv: 6-8.

Seek not a wife." The unmarried man or woman is better fitted for holy service. The woman is happier if she remain single. All "this is good on account of the impending necessity" (v: 26), and because "the time is shortened" (v: 29), and because "the fashion of this world is passing away" (v: 31). Any one can easily see that Paul's attitude towards marriage at this time was unsympathetic. For him it was at best a foil against the evils of unchecked passion, accompanied by "affliction of the flesh" (v: 28), many anxieties (v: 32) and distractions from duty (v: 33, 34).

What is his view four years later when his view of the Parousia is modified? In the third group we find no warnings against matrimonial dangers. On the contrary, both in Ephesians¹ and Colossians² we find most beautiful words about marital affection, which is to be as intense as the love which Christ has for the church. No longer is the Edenic ordinance a tolerated expedient for preventing evils of the flesh, but the very picture and mirror of the central fact of Heaven, the union of the Bridegroom and the Bride.

And what is his view six years later in the pastoral epistles, when he knows that the end of the world is not near. It is even more intense. In this group he says that it is through child-bearing that women will be saved;³ that bishops and deacons are to have wives,⁴ at least the possession of them is no hindrance to efficiency; that both are to rule well their own homes. No longer is celibacy the ideal. Now he who eleven years before advised virgins to remain unmarried, counsels young widows to marry again, bear children, and guide the house.⁵ The qualification of a widow for being enrolled among the beneficiaries are that she has had one husband, and has brought up children.⁶ Young women are to love their husbands and children.⁷ And finally those who forbid marriage are heretics and schismatics, and are classed with those who "fall away from the faith, giving heed to seducing spirits, and teaching of demons, of those who speak lies in hypocrisy, having their conscience seared with a hot iron, . . . commanding to abstain from foods."⁸ Bad company indeed for the man who forbids to marry.

¹Eph. v: 22. ²Col. iii: 20, 21. ³I Tim. ii: 15. ⁴Ib. iii: 2, 12. ⁵Ib. v: 14.

⁶Ib. v: 9, 10. ⁷Tit. ii: 14. ⁸I Tim. iv: 1-3.

It is impossible not to see a great change of opinion in these eleven years. While hoping for the daily return, the family was of little importance. But when he changed his mind he saw that not the abolition, but the culture of the home was desirable. It is a great leap in eleven years from advising celibacy to denouncing those who forbid marriage, from holding up his bachelorhood as an example to proclaiming marriage as the ideal. Nothing explains that change so thoroughly as the perception of the truth that the world was not on the eve of dissolution, but destined to continue.

2. *The Home.* But let us look at the home as an institution. We see a development of thought in regard to it, as well as in reference to marriage.

a) The children. In the first two groups of epistles, Paul is silent as to children, with the exception of a chance allusion in the second group¹ to the ceremonial uncleanness of children whose parents were separated. Only in the third group does concern for them begin to show itself. There we find the fifth commandment echoed, and fathers charged not to provoke children to anger, but to bring them up in the nurture and admonition of the Lord.² From that time the nursery holds a secure place in Paul's thought. In the last group, bishops and deacons are told to keep their "children in subjection with all decorum."³ Children are to be born,⁴ and loved, and are to be loving.⁵

b) As to servants and slaves, the same is true. The first two groups of letters are silent as to the relation between masters and those who serve. But what a model of Christian courtesy is the letter to Philemon, of the third group! How the principles which he enunciates in sending back the slave Onesimus would, if practiced, transform the world. How high are the obligations between master and slave as defined in Ephesians⁶ and Colossians.⁷ Faithful service from one, matched by Christian consideration from the other. How this teaching is perpetuated and strengthened in the last group! Where the master is a Christian, render more faithful service.⁸ Evidently to his mind these relations were to

¹ I Cor. vii: 14. ² Eph. vi: 1-4; Col. iii: 20, 21. ³ I Tim. iii: 4, 12. ⁴ I Tim. v: 10, 14. ⁵ I Tim. v: 4. ⁶ Eph. vi: 5-9. ⁷ Col. iii: 22-iv: 1. ⁸ I Tim. vi: 1, 2; Tit. ii: 9.

continue, and there is no hint of advice to servants to hope for release at the Parousia.

3. *Politics.* The political relations of the Christian open another interesting field. The first group is absolutely silent on the subject. In the second group, submission to authorities and payment of tribute are counselled.¹ During his first imprisonment, when he wrote the third group, he made converts even in the emperor's household.² After that who can doubt that he felt a keener interest than ever in the political world? And so in the fourth group, he passes from the mere submission and payment of tribute advised in Romans into a more positive counsel that "supplications, prayers, intercessions and thanksgiving" be made "for kings and all that are in authority."³ The Christian is henceforth to be a part of the state in bearing its needs to God for a blessing.

Now what is the meaning of these developments in his ideas of marriage, children, the relation between employer and employee, and the relation of believers to civil rulers? Why is the first group of letters silent about them all, while the last group is full of directions? I believe that this very remarkable development can be explained only by the change in Paul's conception of the time of the Parousia. So long as the coming of Christ was the uppermost theme of thought, the attitude of the individual towards that was the chief concern. The relations between man and man, parent and offspring, citizen and state, were at best for a short time only. But when the revelation of the remoteness of the Parousia came, all these hitherto apparently subordinate matters sprang into new importance because of their permanency, and became subjects of profoundest study on his part.

IV.

I must now call attention to something still more remarkable. A development in Paul's idea of the Christian life itself.

1. In the first group of letters, those to the Thessalonians, pre-eminently the epistles of the Parousia, the Christian life is one of expectancy. Waiting, hoping, watching, guarding

¹ Rom. xiii: 1-7. ² Phil. iv: 23. ³ I Tim. ii: 1, 2; Tit. iii: 1.

against surprise, readiness for emergency, patience in view of the near event, endurance of the present by contemplation of the immanent future, are the virtues commended. There is little of the ethical or practical with reference to this world, and scarcely anything of the doctrinal. Mutual obligations among men, or believers, are scantily treated. So overwhelming is the thought of the coming that it overshadows all other matters. Do not do anything you do not wish to be found doing when Christ comes, is the great practical thought.

2. In the second group are the four great letters undisputed. Who does not feel the change at once? In these letters we first find the idea of union with Christ, of being in Him. The thought of crucifixion with Christ is the prominent one, in connection with His crucifixion. It is a fact that only in this second group does he use the verb *stauroō*—to crucify. To the Corinthians he will preach nothing but Christ crucified.¹ All died in Christ.² In Romans he represents us as dead to sin,³ buried with Christ, and all this expressed by baptism.⁴ The old man was crucified with Christ.⁵ If Christ be in us the body is dead.⁶ In Galatians he says that he was crucified with Christ,⁷ that all who are Christ's have crucified the flesh,⁸ intimates that the cross is a stumblingblock to some,⁹ and declares that he will glory only in the cross by which the world is crucified to him, and he to the world.¹⁰ He bears in his body the brand-marks of Jesus.¹¹ In this entire group the emphasis is on death to the law, the world, the flesh, sin. The great principle of loving, voluntary self-sacrifice, of which the cross is the most conspicuous and glorious illustration, is to be the dominant inspiration of our lives. It is true that we have in this group some few passages that hint at the Christian life as a risen one. But the very fewness of them only emphasizes the conception of life to which we have called attention.

3. In the third group the emphasis is on the life as one risen with Christ. In this group that which was strongly put

¹ I Cor. i: 13-25. ² II Cor. v: 14, 15. ³ Rom. vi: 2, 11. ⁴ Rom. vi: 4-11. ⁵ Rom. vi: 6. ⁶ Rom. viii: 10. ⁷ Gal. ii: 20. ⁸ Ib. v: 24. ⁹ Ib. v: 11. ¹⁰ Ib. vi: 14. ¹¹ Ib. vi: 17.

in the last group is seldom referred to. The stress is on the transcendental character of the Christian life. It is the complement to the other conception. Only in this group are we blessed with every spiritual blessing in the heavenly realms in Christ,¹ and are now sitting with him in those realms.² Here we are raised with him.³ We are no longer strangers and sojourners, but are fellow citizens with the saints, and of the household of God.⁴ We are a holy temple in the Lord, a habitation of God in the Spirit,⁵ vehicles of the manifold wisdom of God;⁶ filled with all the fullness of God;⁶ the children of light;⁷ here only is the catalogue of the ascension gifts that minister to our upbuilding into Christ the Head.⁸ We are citizens of Heaven.⁹ Here only is the headship of Christ brought out¹⁰ as being universal. The entire emphasis of this group is on new relations into which we have risen, rather than on old ones to which we have been crucified. We may accurately sum it up in the words: "If then ye were raised together with Christ, seek the things above, where Christ is, sitting on the right hand of God. Set your mind on the things above, not on the things on the earth. For ye died, and your life is hid with Christ in God."¹¹ We are to put to death the members on the earth,¹² and put away anger, malice, wrath, railing, foul speech,¹³ but we put these away seeing that we have put off the old man, and have put on the new man, and the Christ-like virtues.¹⁴ All that we do, even eating and drinking, is to be done in the name of the risen Christ,¹⁵ and not to the glory of God, as in Corinthians.¹⁶

4. In the last group, the pastoral epistles, we find a still different emphasis. These letters were written to young men familiar with the doctrinal views of Paul. But as if to show his chief concern, these last literary works of Paul do not deal with doctrinal but with pastoral things. While they are not to forget the doctrines, they are especially to remember the ethics. There is a joyous strain not found elsewhere.

¹ Eph. i : 3. ² Ib. ii : 6. ³ Ib. ii : 19. ⁴ Ib. ii : 21, 22. ⁵ Ib. iii : 10. ⁶ Ib. iii : 19. ⁷ Ib. v : 8. ⁸ Ib. iv : 9-16. ⁹ Phil. iii : 20. ¹⁰ Eph. 20-22 ; iv : 15, 16 ; Col. i : 8. ¹¹ Col. iii : 1-3. ¹² Ib. iii : 5. ¹³ Ib. iii : 8. ¹⁴ Ib. iii : 9-12. ¹⁵ Ib. iii : 17. ¹⁶ I Cor. x : 31.

There is no spirit of asceticism in the pastoral letters. Eleven years before, in writing to Corinth, he said: "I buffet my body, and bring it into bondage."¹ Now he writes: "Bodily exercise (or restraint) is profitable for little."² He denounces asceticism, and religious dietings, declaring that God created foods for us to receive, and that every creature of God is good.³ In this group, knowing that the Parousia is not immediate, he treats of the church as destined to endure, and deems that he can do best service by giving full directions as to its organization, and the character of its bishops, deacons, and members. Now there is no expectancy of the immediate coming, but he charges Timothy: "The things thou heardest from me through many witnesses, these commit thou to faithful men, who will be able to teach others also."⁴ He makes provision for the expulsion of schismatics.⁵ A study of the terse phrases in which the Christian life is described reveals the fact that it is practical rather than pietistic, ethical rather than forensic, a thing of conduct rather than creed. The rich are to be free in imparting, not high-minded.⁶ Servants are to be faithful.⁷ The virtues commended are love,⁸ a good warfare,⁹ prayer for all,¹⁰ modest adornment for women,¹¹ the well-known qualifications for church officers,¹² freedom from gossip,¹³ filial reverence,¹⁴ care for the home,¹⁵ hospitality and good works of all kinds,¹⁶ personal purity,¹⁷ freedom from stripes,¹⁸ fortitude,¹⁹ unlikeness to the world.²⁰ There is no class of church members to which he does not give some practical directions in these letters. We have left the great heights of speculation, and have entered a daily conflict. These letters are profound echos of the ethical character of the Sermon on the Mount. To pass from the second and third groups is like descending from the Transfiguration to the conflict with the demon at the foot.

Now what explains this change in emphasis? The Christian life is first, an expectancy of the Parousia; second, a crucifixion to the world, the flesh, the law, sin; third, a risen life,

¹ I Cor. ix : 27. ² I Tim. iv : 8. ³ Ib. iv : 1-5. ⁴ II Tim. ii : 2. ⁵ Tit. iii : 10. ⁶ I Tim. vi : 17-19. ⁷ Ib. vi : 1. ⁸ Ib. i : 5. ⁹ Ib. i : 18. ¹⁰ Ib. ii : 1-3, 8. ¹¹ Ib. ii : 9, 10. ¹² Ib. iii : 10; Tit. i : 5-14. ¹³ I Tim. iii : 11; v : 13. ¹⁴ Ib. v : 4. ¹⁵ Ib. v : 8. ¹⁶ Ib. v : 10. ¹⁷ I Ib. v : 22. ¹⁸ Ib. vi : 4; II Tim. ii : 14, 23. ¹⁹ II Tim. i : 8; ii : 3. ²⁰ II Tim. iii : 2-6.

a transcendent one; fourth, it is the salt of the earth, the light of the world. You see the change from simple looking for the coming, to a conception of the life as a leavening influence in this world, permeating home, the state, the social relations of life. What could have produced such a change except the abandonment of the thought of the immediate coming, and the perception of the truth that the church was to endure far into the future. Christianity as organized expectancy of the return of its living head to earth was the most primitive conception. When that passed from its supreme place in thought then began those profounder ideas. It is in 57-58 a daily sacrifice of self, a daily dying to all that is worldly, legal, sinful, fleshly. In 62 it is a daily life in the heavenly realms,—it is transcendental. In 68-69 it is a power for saturating every nook and corner of this world, even the Kingdom of God conquering all other kingdoms. It is the Sermon on the Mount in practice. Such conceptions as the last were not possible to him when he wrote Thesalonians.

V.

Another point remains to be noticed. The book of Acts is largely the record of the doings and sayings of two men, Peter and Paul. With Paul there traveled an educated man, a physician, the author of two books in our New Testament. He records many of Paul's addresses and conversations, and in his history covers the time of the first two groups of letters, up to the first imprisonment when the third group was written. Notice this: *In no discourse of Paul, recorded by Luke in the book of Acts, is there the faintest allusion to the Parousia.* One would never know from reading the Pauline portion of Acts that there was any such thing as the Parousia. This is absolutely inexplicable on any theory that makes the Parousia the master thought of the Apostle's life.

We find references to Paul's death, but none to the second coming of Christ. Remember the pathetic interview with the elders of Ephesus at Miletus,¹ with its reference to bonds and afflictions awaiting him. He did not count life dear.

¹ Acts xx : 17-38.

He wanted only to finish his course with joy. He distinctly tells them that they should see his face no more. They understood that he meant death, not Parousia. He tells them that after his death grievous wolves would enter in, not sparing the flock.

Remember the interview with Agabus,¹ the binding of Paul with the girdle, the beseeching by Luke and others that he should not go to Jerusalem. Think of his answer, "I am ready to die at Jerusalem for the name of the Lord Jesus."

These events occur in the year 58. He had written the first two groups of letters. We ask ourselves: Why was there no reference to the Parousia? What better occasions, if he then expected it in his life time. The answer is simple. Through Agabus the Holy Spirit tells him of coming imprisonment and deliverance to the Gentiles. This interview with Agabus comes between the first and second groups, in which he expects to be living at the Parousia, the last two groups in which he has no such expectancy. It breaks the hope he had hitherto cherished, and, accepting the truth, he gives expression to no hope of the coming in his day, when he writes the third and fourth groups. His death was a probability in 62, and a certainty in 69.

Remember his address before Felix,² in which he declares his hope of the resurrection, and before Festus, two years later,³ in which he declares his willingness to die, and before Agrippa.,⁴ in which he defends the resurrection. I ask again, if Paul at that time still clung to the hope of a Parousia in his day, what better chance to utter it than before these rulers? Why reason "if righteousness, and self-control, and of the judgment to come,"⁵ when the thought of the parousia would have been just the thing? This was in 59, and, as his epistles show, he had given up the idea of the Parousia in his life time.

Another silence is interesting. Paul was at Corinth a year and six months,⁶ if not longer. During that time he wrote the two letters to the Thessalonians, so saturated with the

¹ Acts xxi: 10-14. ² Ib. xxiv: 15, 21. ³ Ib. xxv: 11. ⁴ Ib. xxvi: 8. ⁵ Acts xxiv: 25. ⁶ Acts xviii: 11.

thought of the second coming. At that time, judging by his letters, it had a great place in his mind. But in the account of his Corinthian ministry,¹ Luke records not a syllable about this subject. He reasoned in the Synagogue every Sabbath,² persuading both Jews and Greeks. He used the Old Testament to prove that Jesus was the Christ. He broke with his countrymen, entered Justus's home, baptized many Gentiles, was brought before Gallio, but nothing is said of the Parousia about which he wrote so fully during that time to the Thessalonians. Four years later, in writing to Corinth, he mentions it, but in neither letter to Corinth does he say that he had preached it while there as a matter of the greatest importance. He preached Christ and him crucified,³ he delivered to them what he received: That Christ died for our sins according to the Scriptures; and that he was buried, and that he has been raised on the third day, according to the Scriptures, and that he appeared to Cephas, then to the Twelve, then he appeared to above five hundred brethren at once . . . after that to James, then to all the apostles, and last of all to me also.⁴ But this summary is still silent as to the Parousia. Why not include it? Was it not of as much importance as the enumeration of the various epiphanies? To sum up, Paul was at Corinth when he wrote the letters to the Thessalonians, so full of the Parousia. But Luke's mention of his ministry there has no mention of his preaching it. Nor in Paul's letters to Corinth does he say he had preached it there. Nor in Paul's summary of his preaching at Corinth is that subject included. I do not doubt that he preached it at Corinth. But all these silences show that at that time it held no such overpowering mastery of Paul's thought and preaching as it seems to hold to-day over the ministry of some.

VI.

Let us sum up our conclusions.

- 1) Paul does not give up the fact of the Parousia.
- 2) In his earlier letters, he expects to be alive at that event.

¹ Acts xviii. ² v. 4. ³ I Cor. ii : 2. ⁴ I Cor. ev : 3.

3) In the later letters, he gives up the hope of being alive then.

4) In the later letters, the thought of his death is oftener expressed than the thought of the coming.

5) Explicit, detailed teaching about the Parousia is found only in the earlier letters.

6) Only in the earlier letters is the Parousia emphasized as a motive for holy living.

7) In the later groups many other motives for righteousness are given, and more strongly pressed than the immanence of the coming.

8) The specific teachings are to Macedonian and Corinthian Christians, with whom his early ministry was spent.

9) Paul nowhere says that Christ comes to reign and dwell on the earth.

10) The Pauline portion of the book of Acts is utterly silent as to the Parousia.

THE HEBREW NEW TESTAMENT OF FRANZ
DELITZSCH.

By Rev. DR. GUSTAF DALMAN, of Leipzig.

Translated by Prof. A. S. Carrier, Chicago.

Since there were numerous errors in the translation of the New Testament, published by the "London Society for Promoting Christianity amongst the Jews," in 1817, and afterwards often revised, Franz Delitzsch as early as 1838 asked for a new translation, in "Wissenschaft, Kunst, Judenthum." But it was not until the year 1864 that the work was actually put in operation, as appears from an appeal of Delitzsch in his *Zeitschrift* "Saat und Hoffnung" for Christmas, 1864. By June, 1865, the translation of Matthew, James, Hebrews and Revelation was provisionally completed (S. u. H. III 7, 91). The first proof of Romans, with a Rabbinical commentary, appeared in the summer of 1870, together with an appendix containing a critique of that which had already been accomplished, and explanations of the principles which underlay the enterprise. At the same time (S. u. H. VIII. 75) Delitzsch announced that he wished thoroughly to revise Matthew. In May, 1874, he was able to announce (S. u. H. XI. 129) that the translation of the entire New Testament was ready for the press. Certain Jewish friends of Delitzsch, who were indemnified for their trouble by the munificence of the "Gesellschaft für Juden Mission in Baiern und Norwegen," had given important assistance to this work by forwarding proposed translations. After several useless efforts by various publishers the "British and Foreign Bible Society," in the summer of 1875, undertook the publication, so that the composition could begin in Sept., 1875. (S. u. H. XIV 80 ff).

In the spring of 1877 the work was completed (S. u. H. XIV 242ff); but now began the more difficult work of revision and criticism. Men like Prof. Levey in Breslau, Prof. Kaufmann in Budapest, Prof. Kautzsch in Basel, and Dr. Biesenthal in Leipzig, made suggestions for correction. Delitzsch himself

had come to the conclusion that the text of the Sinaitic Codex, which was originally adopted as the basis for translation, was not suitable for this purpose, and he decided, in accordance with the wish of the Bible Society, to make use of the Textus Receptus, and to add only the most important variants of the Sinaitic Codex in brackets. (S. u. H. XV 222ff). In the late autumn of 1878, the second edition, translated on this new principle, appeared. (S. u. H. XVI 55ff). In February, 1880, the third edition was issued (S. u. H. XVII 186f) and in the autumn of 1881, the fourth (S. u. H. XVIII 201f), to which Dr. Baer in Biebrich and Prof. Driver in Oxford had made most important contributions. The text of this fourth edition was electrotyped and is repeated in five other editions, with slight alterations.

In an article written in English, "The Hebrew New Testament" Leipzig, 1883, Delitzsch presented a number of important corrections, which, however, received but partial recognition in the stereotyped edition; though they were fully recognized in the new octavo edition of 1885, which, therefore, until the eleventh edition, which has just appeared, represented the most advanced form of the text.

Afterwards, and especially in consequence of proposed corrections by the Jewish scholars J. Kahan and J. Lichtenstein in Leipzig, and A. B. Ehrlich in New York, Delitzsch was convinced of the necessity of an extensive revision of his work. This he undertook in spite of increasing weakness and so comprehensive was his plan that he could entitle the present text a new translation. The thorough revision of the entire New Testament was provisionally completed when paralysis compelled the old man of seventy-six to lay down the pen and entrust the completion of the work to younger hands.

In the early part of February, 1890, he committed the work to the writer of this article, who had been closely connected with him for twenty years by a common interest in the evangelization of the Jews, hoping, however, to oversee the work until its completion. But God took the weary warrior home before more than the first half sheet could be placed in his dying hands. The review of this half sheet was the last work which was granted to my old friend, a

work in which he had been employed almost uninterruptedly for twenty-five years.*

The increased work given to me as editor, in which, by the request of Delitzsch, the Jewish scholar J. Kahan assisted me, consisted, (1) in the completion of the revision of the translation upon the basis of materials collected by Delitzsch, with the closest adaptation to the guiding principles. (2) In the furtherance of arrangements for the new printing; and (3) in the oversight of the press work. In the beginning of August, 1891, the work was completed; in February, 1892, the new eleventh edition was bound and on the market.

The text which underlies the new edition differs from that of earlier editions in that the *Textus Receptus* is discarded, and the more important and better readings of the older Codices find a place in it, while the less worthy readings of the *Receptus*, if they represented additions to the original text, remained in brackets, but if they were real variants they were placed at the foot of the page.

An effort was thus made to obviate the annoyances of the reader, on finding alternative readings standing in the text. Prof. Delitzsch declared that a thorough revision of the text in this particular was necessary, and he committed it to me, but this was delayed by the veto of the Bible Society. Unfortunately, on this account, the present text lacks in complete unity. In reality it is only the critical apparatus which has already appeared in the different editions which I revised, and gave a new form, according to the principles just stated.

At this point I wish to remark that I have replaced the superscription of the Apocalypse, from which Delitzsch had stricken the name of John, in the last edition supervised by him. Since he wished, by this alteration, only to remove the apparent contradiction between the superscription and the opening of the book (*Apocalypsis Iesou Xriston*), I do not doubt that he would have agreed with me on renewed consideration. An Appendix to contain practical notes, which

* An article which appeared after the death of Dr. Delitzsch entitled "Eine Übersetzungsarbeit Von 52 Jahren" containing some utterances of Delitzsch that had been printed before, gives an excessive reckoning, viz., from 1838, although nothing was done from 1838 to 1864.

should correct misapprehensions of Jewish readers, had been long planned by Delitzsch, but in his last remarks concerning the new edition (S. u. H. XXVII 74), which only appeared after his death, they were given up.

For the orthography of the Hebrew, the edition of Old Testament texts by Baer was adopted as a model. Orthographic peculiarities, like defective writing of vowels, are merely accidental. But the eye of the Old Testament reader ought not to be disturbed by a new writing.

By far the most difficult portion of my editorial work lay, as a matter of course, in the realm of the language. Delitzsch had laid it down as his principle that the text should be reproduced as if thought and written in Hebrew. But even if one should admit, which the writer can not do, that some of the New Testament writers really thought in Hebrew and not in Aramaic, it would still remain an impossibility to determine how the written Hebrew of the time of Jesus and the Apostles was constructed. What has been presented by Margoliouth, in *The Expositor* for 1880, regarding the language of the book of Sirach; by Kyle and James in *Psalmoi Salmōniōn*, 1891, regarding the original of the Songs of Solomon, and by Resch in "*Agrapha Ausser Canonische Evangelien Fragmenti*" 1889, regarding an original Hebrew Gospel, is by no means entirely admissible, and even if it were, could not satisfactorily give a picture of the written Hebrew of that time. Therefore, there remain as the nearest accessible witnesses, the Book of David and the Mishna, which are sundered by three or four hundred years. But Delitzsch has endeavored to construct out of the Hebrew, of all periods of its history, down to the close of the Mishna, a dialect which would be fitted to become the instrument for the New Testament world of thought.

But toward the last, he appeared to have felt that a greater unity of linguistic character was desirable for the translation, and that the new Hebrew of Mishna and of the older Midrash was the idiom which stood nearest the New Testament style. He moved, therefore, in this direction chiefly, in his revision of the translation, without, however, entirely obliterating the older Hebraic basis. This two-fold linguistic

form of the translation; in consequence of which, the oldest and newest elements often stand close together, embarrassed the editor not a little, as one can readily understand. But it must be admitted that the linguistic compromise adopted by Delitzsch, after much thought, was the only way out of a difficult dilemma. It is only too evident, from the Hebrew New Testament of Salkinson published as an example of classic Hebrew, that the New Testament revelation cannot be accurately reproduced in Old Testament Hebrew. On the other hand, a holy book completing the Old Testament revelation could not properly adopt the Rabbinic idiom of the Talmud and the Midrash. From such considerations as these arose that combination of idioms which may prove disturbing to scholars. There is yet another consideration, which led to the compromise.

The Hebrew New Testament was not intended to proclaim Christianity to the Jews of Talmudic times, but to those of the present day. The modern written Hebrew is, however, inter-penetrated with German colloquialisms, and even when there is an effort after the classic idiom, the result is often such an arbitrary hodge-podge of Old Testament phrases, used in utterly absurd senses, that the language seemed better fitted for a playground of wit and humors, than for a dignified medium of thought for scholars and sober, simple readers. No concessions whatever could be made to such poor linguistic taste, especially when it is remembered that ever since the time of Luzzato many profound thinkers among the Jews themselves had raised a bitter lament concerning this abuse of their language. Yet the Hebrew New Testament must contain nothing which the Jewish readers of the present time could fail to rightly understand. Hence it was necessary to employ a great number of expressions for which a Jew of the time of the Apostles would have used Greek terms. We discover from the Targums, less Midrash and Talmud that the Hebrew had no words of its own for certain post-biblical ideas, and that foreign words were adopted even when Hebrew equivalents existed. Since to the Jews of the present day, the exact meaning of the foreign words, is for the most part unknown, it was necessary to choose Hebrew expressions in some measure equivalent.

For the printing of the new edition, which consists of 469 pages in small 8.^o, new type was prepared after a Jewish pattern, by the famous printing house of W. Drugulin, of Leipzig, and these were made in Russia for this special purpose. The vowels were for the first time cast as a part of the letters, and thereby the injury to many of the types, during printing, otherwise unavoidable, was prevented. Unfortunately the type for the Superscription was not of this pattern, which explains the fact that the presses caused serious injury in some places. I have called attention to this in the Preface to the reader.

A translation of the Scriptures for practical purpose, if it is not a mere paraphrase, remains always somewhat imperfect. It was not an accident, but a divine Providence, that the completed revelation in Christ entered the world, not in Aramaic nor Hebrew dress, but in Greek, and it is also not an accident, but a consequence of the judgment denounced by Israel upon herself, that the word of the fulfilled new covenant returns to her, not as a Hebrew original, but as a translation out of the Greek. But would that this new offer of Salvation, in the Hebrew tongue by which Christ "who was born from the seed of David according to the flesh," for the second time appears among his people, might prove to be to them not a savor of death, but of life and salvation.

I append a tabular statement of all the past editions of Delitzsch's Hebrew New Testament, according to the eighty-seventh report of the British and Foreign Bible Society (1891) p. 440.

EDITION.	COPIES.	WHERE PRINTED.	YEAR.	TYPE OR PLATES.
1st	2500	32mo Leipzig	1877	type
2nd	2500	" "	1878	"
3rd	2500	16mo "	1880	"
4th	5000	32mo Berlin	1881	plates
5th	5170	" "	1883	"
6th	4810	" "	1885	"
7th	5850	" "	1886	"
*8th	5000	8vo "	1885	type
9th	6000	32mo "	1888	plates
10th	4900	" "	1889	"
11th	5000	16mo Leipzig	1892	type
Total 49,230 copies.				

* This edition was originally not numbered at all, but was subsequently inserted after the edition of 1886, as the eighth edition.

Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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STUDY XVI.

SEC. 15. CONCURRENCE OF THE JERUSALEM (JEWISH-CHRISTIAN) CHURCH IN PETER'S RECEPTION OF THE GENTILES, AND IN THE ESTABLISHMENT OF THE GENTILE-CHRISTIAN CHURCH AT ANTIOCH.

Acts 11 : 1-30.

41-43 A. D.

JERUSALEM, ANTIOCH.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 139-146. (2) Gloag's Comty. on Acts, I : 386-409. (3) Meyer's Comty. on Acts, pp. 219-227. [(4) Neander's Planting and Training of the Christian Church, I : 99-101.] (5) Bible Dictionary, arts. Agabus, Antioch, Barnabas, Christians, Claudius, Cyprus, Cyrene, Elders, Phoenicia, Prophets. (6) Conybeare and Howson's Life of Paul, pp. 97-105. (7) Farrar's Life of Paul, pp. 160-171. [(8) Vaughan's Church of the First Days, pp. 244-253.] [(9) Peloubet's Notes, 1892, in loc.] [(10) S. S. Times, Apr. 28, 1883.]

FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1, news of the Gentile Pentecost reaches the Jerusalem Church. *vv.* 2f, Peter condemned for affiliating with the Gentiles. *v.* 4, he makes a formal defense of his conduct. *vv.* 5-16, the facts recited (a) his vision at Joppa, (b) the Cæsarean messengers, (c) the visit to Cornelius, (d) the Spirit baptism of the Gentiles. *v.* 17, similarity of divine gifts argues similarity of divine favor toward the recipients. *v.* 18, the new Gospel truth accredited. *Vv.* 1-18, PETER'S DEFENSE BEFORE THE JERUSALEM CHURCH.

PAR. 2. *v.* 19a, extent of the Christian Dispersion. *v.* 19b, the Gospel preached to the Jews. *v.* 20, but also to Gentiles as such, in Antioch. *v.* 21, which work was providentially successful. *v.* 22a, the Jerusalem Church learns of this, *v.* 22b, and Barnabas is sent to investigate the matter. *vv.* 23f, he commends the grand Gospel work. *vv.* 25f, Saul is summoned to Antioch and works a year there, establishing the Church, the disciples receiving the name of Christians. *Vv.* 19-26, GOSPEL WORK IN ANTIOCH, BARNABAS AND SAUL LEADING.

PAR. 3. *v.* 27, Jerusalem prophets visit Antioch. *v.* 28, Agabus predicts a severe general famine. *v.* 29, a relief fund is raised by the Antioch Church for Judean Christians. *v.* 30, Barnabas and Saul deliver it. *Vv.* 27-30, ASSISTANCE FROM THE ANTIOCH CHRISTIANS TO THE CHRISTIANS OF JUDEA.

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SECOND STEP: EXPLANATIONS.

PARAGRAPH 1. *v.* 1, (a) "apostles . . brethren"—not only the Jerusalem Church, but neighboring Judean Churches. (b) "heard"—by what means? (c) why was the news startling? *v.* 2, (a) when did Peter return to Jerusalem? (b) "they . . of the circumcision"—does this term embrace all of the Jewish Christians, or only the Pharisaic faction? [(c) the phrase came into use later than this, but is here used prophetically by Luke.] (d) force and character of the term? *v.* 3, (a) cf. Acts 10:28; Mk. 2:16; Lk. 15:2. [(b) was such intercourse forbidden by Moses; if so, in what passage; if not, whence arose the restriction?] *v.* 4, "expounded . . in order"—recounting and explaining in detail the event. *v.* 5-14, (a) compare with Acts 10:9-33, observing the condensed presentation of the main facts. (b) note the variations, for instance *v.* 14 with 10:32f. *v.* 15, (a) comp. 10:44ff. [(b) "began"—indication that his address to Cornelius was interrupted?] [(c) in what respects was this Gentile Pentecost like the Jewish one of Acts 2?] *v.* 16, (a) "remembered"—when was this said by Jesus, cf. Acts 1:5? (b) cf. Matt. 26:75. [(c) explain the difference between the Forerunner's baptism and the Christian baptism.] *v.* 17, (a) comp. AV. (b) "the like gift"—what was this gift? *v.* 18, [(a) "granted repentance"—explain clearly the meaning of this expression.] [(b) is it equivalent to saying that the Gospel was for the Gentiles as such, equally with the Jews?]

PAR. 2. *v.* 19, (a) ["therefore"—does this connect immediately with the action of the Jerusalem Church just recorded, or does it go back to Acts 8:4, taking up the history in another district?] (b) recall the facts of that Dispersion. (c) "Phœnicia"—locate on the map, and name its principal cities. (d) "Cyprus . . Antioch"—locate on map and describe. (e) "Jews"—Hellenistic Jews, outside of Palestine. *v.* 20, (a) "Cyrene"—locate on map. [(b) why did they come to Antioch, and from where?] (c) "Greeks"—actual pagans, not Grecian Jews, or the matter would have no significance. (d) "also"—together with Jews. *v.* 21, [(a) "hand of the Lord"—very common O. T. phrase; refer to them, and state meaning.] (b) "with them"—how did that fact appear? *v.* 22, [(a) "report came"—in what way?] (b) "ears of the church"—notice the figure. (c) "as far as"—what is the force of the expression? *v.* 23, (a) "grace"—what evidences of it? (b) "exhorted"—Barnabas's forte, cf. Acts 4:36 RV. *v.* 24, observe this characterization of Barnabas, cf. Acts 6:5. *v.* 25, (a) "Tarsus"—which way from Antioch, and how far? [(b) where in the Acts account was Saul last seen?] *v.* 26, (a) "taught"—instruction was emphasized. [(b) notice the imperfection of the verse-divisions of the AV.—this verse contains points enough for three; when and under what circumstances were the AV. verse-divisions made?]

PAR. 3. *v.* 27, "in these days"—when? *v.* 28, [(a) "famine . . Claudius"—the reign of Claudius Cæsar (41-54 A. D.) was marked by several severe famines, cf. Josephus's Ant. 20:2:5, and other histories referred to by Camb. Bible *in loc.*] (b) "all the world"—cf. marg. rdg., Lk. 2:1, i. e., the Roman Empire. (c) was the famine itself so extensive, or only its effects? *v.* 29, (a) "disciples"—the Antioch Church. (b) "every man . . ability"—cf. Ezra 2:69; Rom. 15:26f; 1 Cor. 16:2. (c) "determined . . relief"—observe the fine spirit of helpfulness among the Christians. [(d) were there other causes besides the famine which produced or perhaps aggravated the distress in

Judea? *v.* 30, [(a) was the contribution sent prior or subsequent to the events recorded in Acts 12:1-24, in view of 12:25?] (b) in what year were the famine and this visit of Saul to Jerusalem? (c) how long since Saul's last visit there? [(d) why were Barnabas and Saul chosen for this mission?]

THIRD STEP: TOPICS.

1. The Self-Justification of Peter. (1) was Peter summoned to Jerusalem, or or was his return simply awaited, and why? (2) in view of his formal, thoughtful, painstaking presentation of the matter, what importance did he consider it to have? (3) was his simple narration of his divine experience the best calculated to carry conviction and acceptance of the newly developed truth? (4) how was he supported by the six Joppa witnesses who had been at Caesarea, and were now present at Jerusalem? [(5) consider Peter's argument in *v.* 16—a syllogism: (a) the disciples of Jesus were to receive the baptism of the Holy Spirit; (b) the Gentiles had received that baptism; (c) the Gentiles were therefore disciples.] (6) how did Peter regard this event as compared with the Jewish Pentecost of Acts 2? (7) what was Peter's conclusion from the experience, and how did it differ from his previous conceptions?

2. Concurrence of the Judean Christians. (1) exactly what was the ground of the objections raised against Peter? (2) what proportion of the Judean Christians joined in this condemnation? (3) had the Gospel as yet been preached to the Gentiles? (4) what previous experiences should have prepared them, and in some measure did prepare them, for this admission to Christianity of Cornelius and his friends (cf. Acts 6 and 7, 8, 9)? (5) what was the effect upon the Church of Peter's argument in defense of his conduct at Caesarea? (6) what would be the influence of Peter as the leader of the Jewish-Christian Church? (7) just what was included in the concurrence of the Judean Church at this time? (8) was the admission of Cornelius to Christianity regarded as an exceptional incident, or was it accepted as a precedent? [(9) in what respects did the point at issue differ from that which came up at the later Conference in A. D. 52 (Acts 15)?] [(10) consider the relation of this meeting and action of the Jerusalem Church to that later and all-important one.]

3. Establishment of the Antioch Church. [(1) describe the city of Antioch at this time, as to points of interest in view of the introduction of Christianity there.] (2) who began the preaching of the Gospel to the Gentiles in that city? (3) what influence had Cyprus and Cyrene had upon them? (4) what results attended their work, and with what significance? (5) who came from Jerusalem to the Antioch Church, for what purpose, and with what outcome? (6) describe the work of Barnabas in connection with this Church. (7) whom did he bring to assist in the work, and from where? (8) in what year did Saul come to Antioch? [(9) where had he been, and what had he been doing, during the years since he left Jerusalem (cf. Acts 9:30)?] [(10) describe the ways in which the time was now fulfilled for the entrance of the Apostle to the Gentiles upon his special work.] (11) how long did his work at Antioch continue? (12) did this Church become the center of his religious activity? (13) by what designation had the followers of Jesus been known, up to this time, cf. Acts 9:1, 2, 32; 11:1; 24:5? (14) was there need of a new, distinctive name? (15) what was the name given them, cf. Acts 11:26; 26:28; 1 Pet.

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4:16? [(16) is there any ground for saying it was a term of reproach?] [(17) was it formed according to the familiar Roman method of naming a man's followers after his own name, e. g. Herodians, Epicureans, et al?]

4. Confirmation of the Newly-Admitted Doctrine. (1) how many years intervened between the reception of Cornelius into the Christian Church and the establishment of the Church at Antioch? (2) was the Gospel preached to the Gentiles in Antioch on the basis of Peter's experience at Caesarea, and the subsequent recognition of the new doctrine by the Judean Christians? (3) or was it entirely independent of that, so that the Gentile doctrine came into the Church along two avenues—that of revelation at Caesarea, that of practical trial and success at Antioch? (4) what attitude did the Jerusalem Church take toward the Gentile-Christian organization at Antioch? (5) compare Acts 8:14-17. [(6) why was Barnabas sent to investigate the matter, rather than one of the Apostles?] [(7) what does his appointment indicate as to the confidence of the Church in its Hellenistic members, and in the validity of the Antioch movement?] (8) what was the outcome of Barnabas's investigation? (9) how was it received by the Jerusalem Church?

5. Prophets in the Primitive Church. [(1) is the position of Prophet in the apostolic time to be understood as an order or as an office?] (2) compare with it the order of Evangelist. (3) is this (*v.* 27) the first mention of Prophets in the Primitive Church? (4) do there seem to have been such previous to this time (A. D. 43)? (5) if they were a natural outgrowth of circumstances, as was the case with all offices and orders in the Church, when did the Prophets arise? (6) consider the rank and the functions of the Prophet as seen in the following passages: Acts 2:17; 13:1; 15:32; 19:6; 21:10f; Lk. 11:49; Rom. 12:6; 1 Cor. 12:28f, 13:2, 8; 14:22-40; Eph. 2:20; 3:5; 4:11. [(7) compare the New Testament Prophets with the Old Testament Prophets, considering similarities and differences.] [(8) did their order pass away after the Apostolic Age; if so, why?] (9) what was the purpose of the Prophets who came to Antioch in A. D. 43? [(10) were they appointed to this duty by the Jerusalem Church, or was their mission voluntary?] (11) what was the substance of Agabus's prophecy at this time? (12) what were the intent and practical use of it? [(13) consider his later prophecy in Acts 21:9ff, with a similar inquiry.]

6. The Office of Elder (=Presbyter=Bishop). (1) does *v.* 30 contain the first reference to this order? (2) judging from this reference, what was the function of the Elder in the Primitive Church? (3) were Elders also teachers, cf. Acts 20:28; 1 Tim. 3:2; 5:17? (4) was there one over each Church, or a larger number? (5) is the probable time of its introduction the year A. D. 34-35, when the Dispersion of the Christians took place, and the number of individual Churches increased rapidly everywhere? (6) what was the relation of this office to the office of Elder in the Jewish Synagogue? [(7) consider the terms Elder, Presbyter, Bishop, as to whether in the Primitive Church they were co-ordinate and synonymous (cf. Acts 20:17, 28; also Tit. 1:5, 7); if so, explain the origin and usage of the several terms.] (8) what was the method of electing the Elders (compare critically Acts 14:23; Tit. 1:5)? (9) were there at this time more than two formal offices in the Church—the Diaconate and the Eldership? [(10) consider the subsequent developments of the primitive office of Elder.]

FOURTH STEP: OBSERVATIONS.

1. Up to this point in the history, the Gospel had been preached only among the Jews.
2. Peter was called to account by the Pharisaic Christians for his association with Gentiles at Caesarea ; presumably also for receiving Gentiles as such into the Church.
3. The deliberative action of the Judean Christians over this matter was the forerunner of the great Conference at Jerusalem twelve years later.
4. Peter's simple presentation of the facts, supported by the testimony of his six Jewish-Christian companions from Joppa, persuades the Church to an acceptance of the new principle as divinely established.
5. Hellenistic Christians, perhaps on the basis of this decision, perhaps independently of it, offer the Gospel to Gentiles in Antioch, and their work is crowned with large and significant success.
6. The Jerusalem Church, through the liberal Barnabas, inspects the new work, and extends fellowship to the Antioch Christians.
7. The time for the coming in of the Gentiles now being full, Saul enters upon his great mission at Antioch in A. D. 43.
8. The title of Christians was about this time given the disciples of Christ, a simple distinguishing term constructed after the Roman manner of forming appellations.
9. The Prophets in the Primitive Church were an order of inspired teachers, somewhat after the manner of the Old Testament Prophets.
10. The office of Elder, the introduction of which has not been recorded, was adapted from the synagogue ; the Elder had charge over a single Church, with a subordinate duty of teaching ; and the Elder was also variously but synonymously called Presbyter and Bishop.

FIFTH STEP: SUMMARY.

1. Make a statement as to the Pharisaic party in the Christian Church at this time—their numbers, influence, doctrinal position, activity, and achievements.
 2. Describe the argument of Peter in self-defense of his conduct, as to its content, method, logical deductions from the experience, application, and results.
 3. State what it was that the Judean Christians at this point admitted.
 4. Describe the establishment of the Christian Church in Antioch, as to its environment, its founders, the elements that composed it, its doctrinal position, etc.
 5. Make a statement concerning the introduction and the practical working of the Gentile principle of the Gospel at Antioch, its relation to the establishment of the principle at Caesarea, and its reception by and influence upon the Jerusalem Church.
 6. Discuss the order of Prophets in the Primitive Church, as to their origin, functions, rank, numbers and work.
 7. Discuss the office of Elder in the organization of the Church, as to its adaption from the synagogue, the time of its introduction into the Church, the occasion of its introduction, the principal and the subordinate functions of the
- (Study XVI.)

Elder, the several synonymous name for the same office, and the later developments of the Eldership.

SIXTH STEP: TEACHINGS.

1. The argument from experience is the great argument for any truth.
2. It is the nature of some to cling too tenaciously to the forms and ceremonies of religion, while others err as badly in the other direction by estimating too slightly the value of religious institutions.
3. One must often await the time for the fullest opportunity and exertion of his powers ; it is the office of Providence to open the doors before one, the duty of man to prepare for entrance.
4. Liberal relief to those in need is an essential principle of Christianity.
5. The best form of Church organization is the one which carries out the principle of the Primitive Church by adapting itself completely to the character of the work it is engaged in, disregarding historical forms which can be superseded by better ones because of a change of the environment.

(Study XVI.)

STUDY XVII.

SEC. 16. PERSECUTION OF THE CHURCH BY HEROD. MARTYRDOM OF THE APOSTLE JAMES AND DELIVERANCE OF PETER.

Acts 12 : 1-25.

44 A. D.

JERUSALEM.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 146-155. (2) Gloag's Comty. on Acts, I: 410-439. (3) Meyer's Comty. on Acts, pp. 228-241. (4) Neander's Planting and Training of the Christian Church, I: 101-105; II: 105. (5) Bible Dictionary, arts. Angel, Herod, James, Mark, Prison, Sidon, Tyre. (6) Conybeare and Howson's Life of Paul, pp. 105-107. (7) Farrar's Life of Paul, pp. 171-181. [(8) Iverach's Life of Paul, pp. 36-46.] [(9) Vaughan's Church of the First Days, pp. 254-264.] [(10) Peloubet's Notes, 1892, in loc.] [(11) S. S. Times, May 5, 1883.]

FIRST STEP: FACTS.

PARAGRAPH I. *v.* 1, persecution of the Church by Herod. *v.* 2, execution of the Apostle James. *Vv.* 1-2, MARTYRDOM OF JAMES THE APOSTLE.

PAR. 2. *v.* 3, Herod would kill Peter also, to please the people. *v.* 4, imprisons him till a favorable time. *v.* 5, earnest Christian prayer for him. *v.* 6-10, miraculous deliverance of Peter. *Vv.* 3-10, FRUSTRATED ATTEMPT TO KILL PETER.

PAR. 3. *v.* 11, Peter recognizes his providential deliverance. *v.* 12, goes to the assembled Christians. *v.* 13-16, with difficulty gains admission to their midst. *v.* 17, tells of his release, and then prudently leaves the city. *Vv.* 11-17, PETER REASSURES HIS FRIENDS, AND LEAVES JERUSALEM.

PAR. 4. *v.* 18, alarm among the guards at Peter's escape. *v.* 19a, the responsible ones executed. *v.* 19b, Herod goes to Caesarea. *v.* 20, Syrians send a deputation to arrange a peace. *v.* 21, Herod in royal pomp addresses them. *v.* 22, he receives the religious homage of the people. *v.* 23, he dies speedily and horribly, as a divine judgment. *Vv.* 18-23, HEROD'S SELF-GLORIFICATION AND DEATH.

PAR. 5. *v.* 24, the Church continues to grow in numbers and strength. *v.* 25a, Barnabas and Saul, having performed their mission, return to Antioch. *v.* 25b, John and Mark accompanies them. *Vv.* 24-25, CONDITION OF THE CHURCH, AND MOVEMENTS OF BARNABAS AND SAUL.

SECOND STEP: EXPLANATIONS.

PARAGRAPH I. *v.* 1, (a) "about that time"—when? [(b) which Herod was this, what relation to Herod the Great, and to the Herod of Acts 25?] *v.* 2, (a) "James"—cf. Matt. 4:21. (b) "sword"—decapitation, one of the four Jewish modes of execution.

PAR. 2. *v.* 3, (a) "pleased the Jews"—why were not *they* persecuting the (Study XVII.)

Christians? (b) "Peter"—why was he selected? [(c) "days . . bread"—to what is the reference, and what is the reason for introducing it?] *v.* 4, (a) "put in prison"—for punishment or for detention? [(b) "four quaternions" how many soldiers, and what were their methods of keeping guard?] (c) "Passover"—cf. AV and explain. (d) "bring . . people"—cf. Lk. 22:66, and state the meaning of the phrase. *v.* 5, (a) "kept"—for how long? [(b) "prayer . . unto God"—why not to Christ?] [(c) "earnestly"—comp. AV, same word as used of Jesus's prayer in Lk. 22:44.] *v.* 6, (a) the night just before the proposed execution. (b) consider the complete, graphic description. (c) "chains"—how was he fastened with them? [(d) "guards . . door"—two of the four on watch at Peter's side, and two patrolling the corridor outside?] *v.* 7, (a) "angel . . Lord"—comp. Lk. 2:9. (b) "stood by"—cf. AV. (c) "light"—shekinah of divine presence? (d) "smote"—for what purpose? (e) "awoke"—not raised him, as AV. [(f) consider Peter's sleeping on the eve of execution.] [(g) why were not the guards aroused?] *v.* 8, (a) "gird . . sandals"—deliberate preparation. (b) "garment"—outer cloak, laid off for the night. *v.* 9, (a) "wist not"—confused by the strange happenings. (b) "vision"—to what effect, cf. Acts 16:9? *v.* 10, (a) how could they pass along the prison corridors without encountering the guards? (b) note the various points at which the miraculous comes into the event. [(c) is the location of this prison known?] (d) "angel . . departed"—as soon as the supernatural assistance was no longer necessary.

PAR. 3. *v.* 11, (a) "was come to himself"—cf. Lk. 15:17; Ps. 126:1. (b) what set him right? (c) "expectation . . Jews"—in what were they disappointed? *v.* 12, (a) "considered"—or better, having become aware (of his situation). [(b) what part did this house of Mary play in the experiences of these years?] (c) why did Peter go thither now? [(d) "John . . Mark"—give an account of him, cf. Mk. 14:51f; Acts 12:25; 13:13; 15:36-40; Col. 4:10; 1 Pet. 5:13.] (e) "gathered . . praying"—as was their custom, and especially now in the days of Peter's imprisonment. *v.* 13, (a) "door . . gate"—explain the Oriental construction of house entrances. (b) were they on their guard against enemies? (c) note the extended, graphic narrative. (d) "Rhoda"—the porter was commonly a woman, cf. Jno. 18:16. [(e) is anything more known about Rhoda?] *v.* 14, (a) "knew . . voice"—she was acquainted with Peter. (b) "opened not"—true to life, cf. Lk. 24:41. *v.* 15, (a) "mad"—why did they think so? [(b) "confidently affirmed"—cf. AV, on what ground was her assertion?] (c) in search of some explanation, what did they then conjecture? [(d) what was the Jewish idea of guardian angels, cf. Matt. 18:10?] *v.* 16, "continued knocking"—Peter was anxious to see the Christians, to reassure them, and to withdraw from the city. *v.* 17, (a) "beckoning . . hand"—common Jewish mode of gaining attention. (b) "declared"—the experience had a former parallel, and would be understood. [(c) "James"—who, cf. Acts 15:13; Gal. 1:19; 2:9?] [(d) why was a special message left for him?] (e) "brethren"—all the Church, gathered in praying groups at different places in the city. (f) "departed"—at once to a distant place of safety.

PAR. 4. *v.* 18, (a) when was search instituted? (b) what reason had the soldiers for finding Peter if possible? *v.* 19, (a) Herod takes hold of the matter. (b) what is done with them, and on what grounds? (c) "Judea to Cæsarea"—was this a transfer of residence? (d) what business had he at Cæsarea?

v. 20, (a) "displeased"—not to the extent of making war. (b) "Tyre . . Sidon"—locate on map. (c) "with one accord"—the two cities joining in the embassy. [(d) notice here, as elsewhere, the faulty verse-divisions of the AV.] [(e) how was the assistance of Blastus secured?] (f) "peace"—what kind—commercial? v. 21 [(a) "set day"—fixed by Herod, according to Josephus it was Aug. 1, A. D. 44]. (b) why all this formal, grand display? v. 22, (a) "the people"—Gentiles or Jews, or both? (b) what was the meaning of their laudation? v. 23, (a) "immediately"—with reference to the smiting, but not to the death. (b) "angel . . Lord"—comp. v. 7, the divine activity in both cases. (a) "gave up the Ghost"—cf. Acts 5:5, 10; Herod was 54 years old.

PAR. 5. v. 24, [(a) a summary, descriptive statement of the condition of the church, as often in the Acts.] (b) "but"—mark the striking contrast—Herod dead, the Gospel full of life. (c) "grew"—in strength and diffusion. (d) "multiplied"—numerically. v. 25, [(a) the connection here is with Acts 11:30, the account of Herod being interjected.] [(b) this verse is introductory to the chapter which directly follows it.] (c) "returned"—whither? [(d) reason for Barnabas being named first?] (e) why had they been at Jerusalem? (f) on John Mark, see v. 12 above. (g) why did he go with them to Antioch? [(h) where does the visit of Barnabas and Saul come in, relative to the history of the twelfth chapter?]

THIRD STEP: TOPICS.

1. The Martyrdom of James. [(1) why is the account of the first apostolic martyrdom so briefly recorded; (a) because, though sad, it had no altering influence upon the Church; (b) because of the historian's rigid purpose to exclude all which did not show the development of Christianity; (c) because Luke planned another book of church history, which should record the less important activities of other Christian workers; (d) because the material for a fuller account was not at Luke's hand in preparing the Acts.] (2) what had been James's career up to this time? (3) what had been his relation to Jesus? (4) consider the fact that the persecution now comes from the Jewish civil side instead of from the ecclesiastical side, as formerly. [(what was Herod's attitude toward Judaism, cf. Josephus's *Antiquities* 19:7:3?)] (6) what was his attitude toward the Christians? [(7) why had he shown no violence against them previous to this time?] (8) why was James selected by him as the first victim? (9) compare carefully Matt. 20:20-23. (10) compare also Matt. 14:1-12. (11) what was the effect of James's death on the Church?

2. Imprisonment and Deliverance of Peter. (1) what was Herod's motive in seizing Peter? (2) why was the execution delayed? (3) what year was this? (4) what experience had they had with Peter which would make them guard him securely? [(5) compare carefully Acts 5:17-23.] (6) consider the prayer of the church at this time, and its relation to the divine intervention. (7) why were they meeting in small, private companies, and at night? (8) was a natural escape of Peter possible, considering the guard placed over him? (9) describe the part performed by the angel, noting the detail of it. [(10) consider the nature and the amount of the miraculous involved in this release.] [(11) what was the historian's purpose in recording minutely and at such length this event?] (12) what was the feeling of the Primitive Christians with reference to God's care and provision for them?

(Study XVII.)

3. Peter's Withdrawal from the City. (1) when did he leave Jerusalem? (2) for what purpose? (3) compare this with his previous action, Acts 5:17-21. (4) what made the difference in this case? (5) did Jesus or the Apostles needlessly endanger themselves, cf. Acts 9:23ff? (6) how long was he absent from the city, and what was he doing? [(7) consider the Roman Catholic teaching that he at this time went to Rome and established the church there, fixing the foundation for the papacy.] (8) why were not others than Peter seized and executed by Herod? (9) explain and justify the Roman custom with respect to guards who allowed their prisoners to escape. [(10) what as to the ethics of allowing these four soldiers to be put to death in their innocence, because of what God had himself directly done?]

4. The Phœnician Commercial Embassy. [(1) describe the Phœnicians—their country, nationality, business, characteristics, etc.] (2) what was the occasion of Herod's displeasure against them? (3) had he manifested this by restrictions upon their commerce? (4) what was the mission of this embassy? [(5) what was the commercial relation of Phœnicia to Palestine, cf. *v.* 20e; 1 Kings 5:11; Ezek. 27:16f; was the latter the source of the former's agricultural supplies?] (6) what was the public occasion upon which audience was given this embassy? (7) was the deliverance of Herod in the case favorable to the Phœnicians, judging from the approval of the people, who would be desirous of good commercial relations with Tyre and Sidon? [(8) compare the account of this event given by Josephus (*Ant.* 19:8:2; also see 18:6, 7, 8), which supplements Luke's account (cf. Gloag's Comty and Camb. Bible, *in loc.*)]

5. The Divine Judgment upon Herod. (1) consider the character and career of this Herod Agrippa I. (2) what was his dominion at the time of his death? (3) what was his attitude toward the Romans and the Jews? (4) did he plan this spectacle for the purpose of self-glorification? (5) was it the shout of applause and divine attribution by the people (*v.* 22) that he coveted? (6) consider the cause and nature of the disease with which he was smitten. (7) his death occurred six days afterward, Aug. 7, A. D. 44, according to Josephus. [(8) consider the death from a similar cause of Antiochus Epiphanes. (2 Macc. 9:9); also of Herod the Great (*Jos. Ant.* 17:6:5); also of Philip II. of Spain; and see further historical references in Camb. Bible, *in loc.*] (9) was the divine judgment in view of Herod's self-glorification, or because of his persecution of the church? (10) justify so severe a punishment.

6. Condition of the Church in A. D. 44. (1) what was the territorial extent of the Church at this time? (2) what were the great centers of Christian activity? (3) who were the chief workers? (4) what was the environment of the Church at this time, as regards: (a) Sadducees, (b) Pharisees, (c) common people, (d) civil power? (5) what were the motive and occasion of Herod's persecution, and how did it differ from former ones? (6) what was the attitude and practice of the Church at this time as regarded the admission of the Gentiles to Christianity? (7) what was the condition of the Church as regarded, (a) geographical expansion, (b) religious influence, (c) numerical increase? (8) consider the division in the book marked by the close of the 12th chapter of Acts. (9) henceforth who, instead of Peter, is to be the prominent leader in the Church?

FOURTH STEP: OBSERVATIONS.

1. James, the brother of John, was the first of the original Apostles to die as a martyr.

2. The brevity of the account is perhaps due to the fact that it had no essential effect upon the development of Christianity.

3. Herod conducted this persecution partly for his own enjoyment, and partly to ingratiate himself with the Jews.

4. Peter was miraculously delivered from a fate similar to that which had befallen James.

5. The whole matter is completely and vividly described, as a testimony to God's care and guidance of his Church.

6. The account may have come from Mark.

7. Meetings of Christians by night for worship and prayer were the prevailing custom, at first for safety, afterwards for solemnity.

8. The Jewish belief was that every individual had a guardian angel, who might assume his appearance ; an idea which probably came from Babylon, and which Christ himself shared (cf. Matt. 18 : 10).

9. Peter reassured his fellow Christians, whose prayers for him had been availing, and then withdrew from Jerusalem to an unknown place of safety for an indefinite time.

10. An embassy from Phœnicia sought to restore favorable commercial relations with Palestine by appeal to Herod.

11. The embassy got what they wished ; and Herod also got what he wished—the adulation of his subjects.

12. But for his pride, and for his persecution of Christianity, the divine judgment was visited upon him in a dire disease which caused his sudden death.

13. In spite of persecution, the Church was growing mightily in extension, influence and numbers.

FIFTH STEP: SUMMARY.

1. Gather such information from the material of this section as concerns :
 - (1) prayer in the Primitive Church.
 - (2) religious meetings of the Christians.
 - (3) their spirit and action under persecution.
 - (4) the attitude of the Jewish king toward the Gospel.
 - (5) God's care and guidance of his Church.
 - (6) the life and work of James the Apostle.
 - (7) the influence of his martyrdom.
 - (8) the movements of Peter.
 - (9) the business relations of Palestine.
 - (10) the activity of Barnabas and Saul.
2. Make a statement as to the occasions of, and reasons of justification for, the divine judgment upon Herod Agrippa I.
3. Describe the general condition of the Church at this period of its career.

SIXTH STEP: TEACHINGS.

1. It is a principle of God's dealings with men that the doors do not open for them until the fullness of the time.
2. The faithful, united prayer of God's Church prepares the way for marked manifestations of God's presence and blessing.
3. Christian wisdom enjoins prudence, not rashness ; no unnecessary exposure to danger in the pursuit of one's work.
4. Self-glorification is in God's sight a grievous and despicable sin.
5. The Church surmounts all opposition in its growth toward the great consummation of the Kingdom of God.

Biblical Work and Workers.

Two new appointments have been made in the Baptist Theological Seminary at Louisville, Ky. The Rev. John R. Sampey, D. D., has been elected to the chair of Old Testament Interpretation ; and the Rev. A. T. Robertson, D. D., to that of Biblical Introduction.

The series of articles upon the Bible, written by Mr. Gladstone two years ago, and afterward issued together under the title of "The Impregnable Rock of Holy Scripture," have now been entirely rewritten and enlarged by the author, in view of the discussion which they themselves aroused. The book is now published by the *Sunday School Times*.

In the Virginia Union Theological Seminary, Dr. Hersman is Professor of Biblical Literature and Interpretation of the New Testament. Rev. E. H. Barnett, of Atlanta, is elected Professor of the English Bible and Pastoral Theology. At the Southern Presbyterian Theological Seminary, Columbia, S. C., the Rev. D. S. Brimm has been made Associate Professor of Hebrew.

Rev. D. B. McDonald, of Glasgow, has accepted the professorship of Hebrew at Hartford Seminary, recently made vacant by the withdrawal of Prof. Bissell. At Oberlin Theological Seminary, the chair of Hebrew has been offered to O. H. Gates of Union Seminary. The Rev. Philip A. Nordell, of New London, Conn., has been called to a professorship in the New Testament department of the Divinity School in the University of Chicago.

The work of the *American Institute of Sacred Literature* has commended itself abroad to such an extent that in England a local central board has been formed to accomplish a similar result, namely, the education, by means of correspondence, of ministers and students in the biblical languages. Dr. Harper's system of instruction has been adopted. The arrangements there are in the hands of the Revs. Dr. Maclaren, Dr. Thomson, W. F. Slater, and J. T. Marshall.

The Rev. James F. Riggs, of Bayonne, N. J., has been elected to the professorship of Hellenistic Greek and New Testament Exegesis in the Theological Seminary of the Reformed (Dutch) Church at New Brunswick, N. J. He was graduated from Princeton College and from Union Seminary, the latter in 1878. Since then he has been a pastor, giving especial attention to Greek, which he has studied in Athens. He is a son of the veteran missionary, Rev. Elias Riggs, D. D., LL. D., of Constantinople, and was born at Smyrna.

A small pamphlet has been published by the Rev. J. H. Dulles, librarian of Princeton Theological Seminary, containing a list of one hundred books which are best fitted for the clergyman's library. We wish to commend the selection made. Of course such a list depends upon one's personal position and choice, to some extent ; but in the main the most recent and the most valuable books

are named: General, Exegesis—Introductory, Exegesis—Commentaries, Apologetics, Dogmatics, Ethics and Ecclesiastics, History. The prices of the books are given, amounting in all to about five hundred dollars. The list comprises nothing but theological works. Copies can probably be obtained by addressing the author.

Professor Isidore Loeb died in Paris, June 2d. He was a Jew by birth, eminent for his culture, his philanthropy, and his able contributions to biblical science. The latter have mainly concerned Jewish history, and have appeared in various religious magazines. A series of articles of high interest and value was being published by him in the *Revue des Etudes Juives*, entitled "The Literature of the Poor in the Bible." A leading Jewish paper says of Prof. Loeb: "It was to him that everybody turned for the most gracious counsel in all that affected the interests of Judaism, whether on religious questions, or administrative, financial, or social questions, or questions bearing upon science."

The following sixteen truths are given by Joseph Cook as the "Unshaken Columnar Truths of Scripture": (1) Monotheism; (2) man's creation in the image of God; (3) the family; (4) the Sabbath; (5) the severe view of sin; (6) the hope of redemption through undeserved mercy; (7) the Decalogue; (8) the Psalms; (9) the great Prophets; (10) the Sermon on the Mount; (11) the Lord's prayer; (12) the character of Christ; (13) the identification of Christ with the eternal wisdom; (14) the gift of the Holy Spirit; (15) the founding of the Christian Church; (16) the fruits of Christianity. "The foundation stones beneath all the pillars of the cathedral of revelation are the strictly self-evident truths, rising from the Divine Logos, which is the essential Christ."

Prof. E. C. Bissell, now of McCormick Theological Seminary, Chicago, is about to publish a book entitled "The Pentateuch in Colors," which will exhibit the analysis by printing the different documents in varied colors. Already there has been announced a similar plan in the publication of the "New Translation of the Bible," of which Dr. Paul Haupt, of Johns Hopkins University, is editor-in-chief. There are now upon the market two distinct volumes, one of American and one of English authorship, besides one published earlier in Germany, which shows by different styles of type the analysis as it affects the Book of Genesis. It will be interesting to see how readily these works are purchased by the laity. The authors have some confidence that the people are eager for literature upon this somewhat abstruse topic, now so prominent in the schools.

An interesting account is given, in a recent magazine, of the book "Jesus, the Carpenter of Nazareth," by the author of that work, Mr. Robert Bird. The first edition of a thousand was exhausted quickly in the year of its appearance, 1890. Three more editions have been sold in England. The American issue in November, 1891, was from the second English edition, which has been enlarged and revised. All of the American issue of three thousand were sold, and another edition is now preparing. The book has found favor everywhere. Mr. Bird, in his Sunday-school work, "found no life of Christ which gave the chronology in a sufficiently minute way as to be a teacher's handbook." He therefore resolved to write such a life of Christ,

in language adapted for children, a task which it took him eight years to perform. The work merits the attention and commendation which it has received.

Dr. James W. Mendenhall, for the past four years editor of the *Methodist Review*, died in Chicago, June 20th. He had gone west to improve his health, which for a long time had been poor and failing. He was an industrious and able scholar, and a writer of fluency and force. He had a large knowledge of Greek and of Philosophy. Two works of which he was author have value: "Plato and Paul; or, Philosophy and Christianity;" and "Echoes from Palestine," the fruit of his extensive travel in the Orient. As editor, he improved the character of the *Review*, and increased its circulation largely. At the last General Conference, only a few weeks before his death, he had been re-elected to the editorship. His successor has not yet been appointed. It is noticeable that the magazine has had but three editors, each of which have died at the end of four years' service.

Biblical Notes.

St. Paul's "Charis" in Phil. 1:7. This is the only passage in the Revision which was changed for the worse from the Authorized reading, according to Rev. J. L. Davies. The reading of the version of 1611, "ye are all partakers of my grace," is correct as against the revised reading, "ye are all partakers with me of grace." St. Paul was accustomed to think and speak of himself as having received a special *charis*, meaning by it a gift or privilege conferred by God upon himself. He dwells upon this most fully in the epistle to the Ephesians, which was written about the same time as Philippians and each assists in disclosing the thought of the other. Eph. 3:1-8 sets forth explicitly the wonderful privilege, the grace, that had been conferred upon St. Paul when he was called to be the Apostle to the Gentiles, which commission was his particular grace. Confer also Rom. 1:5; 12:3; 15:15; Gal. 1:15; 2:7-9. In this Philippian passage, Paul is feeling and expressing deep gratitude to the Philippian Christians because they had associated themselves with his apostolic work. This they had done by sending gifts for the Gospel work while Paul was imprisoned at Rome. In this way they had proved their fellowship with St. Paul in the furthering of the Gospel, and had made themselves partakers—partners—of his apostleship—his special grace. This is the meaning of Phil. 1:3-7.

The Day of the Crucifixion. The conclusion reached by Prof. Sanday, recently published, and noticed in the *STUDENT*, upon this perplexing problem, was perhaps as satisfactory a solution as can be found, and yet there is room for further conjecture. Rev. Arthur Wright offers an interesting explanation of the facts. St. Mark, he says, did not obtain his Gospel from St. Peter complete or in chronological order, but in scattered sections which he put together to the best of his ability; and the other two synoptic Evangelists simply accepted his arrangement. Mark does not bring Christ to Jerusalem until just before the Passion, and therefore all Jerusalem events are placed in the connection of that last week. So with regard to the cleansing of the temple, which John accurately puts at the first Passover. And so, he believes, with regard to Christ's Passover meal with his Apostles. At the first Passover he ate the regular Passover supper with his disciples, and it was at the last Passover that he instituted the Eucharist. St. Mark has unconsciously combined the two. St. John purposely, and from more exact knowledge, corrected the imperfect chronology of the Synoptists.

The Meaning of Jer. 31:22. In the *Homiletic Review* for July the translation of this passage is discussed. A number of varying interpretations of the verse are quoted, and set aside as unsatisfactory or unique. Ewald's translation, "a woman shall be changed into a man," meaning that from dejected Israel, a mere woman in courage and strength, shall come a powerful nation, able to resist her cruel oppressors, is attractive, but causes a peculiar rendering of the verb. About the meaning of the nouns there is little question; but the verb is very difficult. The *Review* writer prefers the translation,

"a woman shall *protect* a man." The Hebrew word used here has a similar sense in Deut. 32:10; Psa. 32:7, 10. Thus taken, the prophet predicts a new era of prosperity and peace, when even women might take the place of standing armies. Perhaps the passage still needs further study.

Justly or Unjustly in 1 Pet. 2:23. The Vulgate has the reading here: "into the power of him that judgeth unjustly." But the Authorized Version has "to him who judgeth righteously." One reading is *adikōs*, the other *dikaiōs*, in the Greek. Prof. Alex. Stewart says that undoubtedly the rendering of the Vulgate here is a misapprehension, though it yields a perfectly good sense, namely, that Christ yielded himself to the unjust judgment of Pilate as the crowning act of his self-abnegation. But that reading has little support, the true word being "justly." The sense then is antithetic: Christ did not seek to defend himself or to retaliate upon his enemies, but in the face of injustice committed himself and his cause to the righteous Judge of all. This is the present general understanding of the passage.

The Rainbow Covenant, Gen. 9:8-17. The covenant relation here described was established not with the descendants of Shem only, but with all mankind. So writes Prof. H. E. Ryle in the *Expository Times*. Therefore its pledge, the sign or symbol of hope, is correspondingly universal. Of course the rainbow was not a new physical phenomenon. It had been seen upon earth ever since the sun had shone and the rain had fallen. Yet the language of Genesis seems to indicate that this appearance of the rainbow was the first. Two explanations are possible: (1) the misrepresentation may be due to the then prevalent ignorance of physical science, and thus expresses the popular but erroneous Hebrew idea of the rainbow as having been miraculously created after the deluge. But the verb is not "create," but "set" or "appoint." (2) The rainbow, which had existed before, was to be endowed with a new significance as the sign or symbol of mercy. Confer similarly Gen. 4:15. Perhaps the former explanation is also true, that the account embodies a popular unscientific view of the rainbow. But the latter explanation is to be preferred; and it is to be remembered that the narratives of the Old Testament are given, not for teaching science, but for instructing men in the things which concern their spiritual welfare, their hope of salvation, and their trust of divine mercy.

Sources of the Acts History. A new German work, entitled *Die Apostelgeschichte*, by Friedrich Spitta, is discussed by Prof. Allan Menzies in the *Critical Review* for June. Prof. Menzies expresses the opinion that the study of Acts will, for some time to come, be concerned with the attempt to dissect the book into its various sources. This is the aim of Mr. Spitta's work. The desirability of such an analysis of the Acts is apparent if some of the documentary or oral sources be found more accurate and trustworthy than others, for with an individual authorship equal credence must be given to every part of the book. Mr. Spitta regards the sources of Acts as having been two written works, both of which went over the whole history from the settlement of the Church at Jerusalem to Paul's arrival at Rome. From these two works the writer of Acts derived practically the whole of his materials, fitting the two accounts as well as he could into each other, and supplying very little beyond what was necessary to make them read as one narrative. In **A** we have a clear and matter of fact record, in which the success of the Gospel is

ascribed to the preaching of the Apostles, while the wonders and signs are mostly traced to the later source **B**, which makes the miracles of the Apostles and the fear which fell on all who heard of them the reason of the progress which was made. Source **A** presents a narrative which at no point conflicts with the statements made by Paul; Source **B** has the elements which are difficult of harmonization, and which are a problem of great concern in the study of Acts. Mr. Spitta does not believe in that division in the early Church which formed the basis of the Tübingen criticism of Acts; instead, Paul never had any conflict with the heads of the Church at Jerusalem; between him and them there was little difference, and no hostility. He considers that extravagant consequences have been drawn from certain Pauline passages, especially the first two chapters of Galatians; that that Epistle does not represent the normal temperature and conduct of Paul, but represents an episode in his life and in his thinking which was of sudden rise and short duration. He also thinks that Paul and his doctrine occupy a larger space in the New Testament than their importance in the early Church would warrant. Prof. Menzies criticises the conclusions of this German book skillfully and forcefully. One is not ready to accept such explanations of the Acts phenomena. But he pronounces the writing worthy of study, and a sincere and laudable effort toward the solution of a lively and important biblical problem.

A Liberal View of Old Testament Literature. The following is an excellent statement of the view of the Hebrew Scriptures as reconstructed by Christian scholars of the liberal, advanced type. It is made by Dr. T. T. Munger, of New Haven. Without subscribing to it, we may present it for the consideration of STUDENT readers: "The Bible has suffered almost as much from those who would add to it as from those who would detract from it. The Song of Solomon teaches a beautiful lesson of pure love; it is a protest against the harem, and as such has a certain value in all ages; but the attempt to find Christ in it, because being inspired it must have some high and spiritual meaning, is to bring the pulpit into contempt. The Proverbs are the best ever uttered, but they are a compilation from innumerable sources, and have only the inspiration which resided in the compiler. Genesis is a semi-historical compilation giving various accounts of the creation and of the early stages of human history as they were presented to the Hebrew mind, which made them sacred by introducing an ethical and spiritual element. To insist that they shall be read literally and as veritable history is to violate all the canons of criticism and to sink the pulpit below the average intelligence of the people. It is also to miss the value that comes from comparing the Hebrew form of the traditions with the Babylonian form; the comparison reveals the higher conceptions of the Hebrew. The historical books are of immense value as the annals of an inspired nation, and are full of suggestive lessons for nations and men of other times, but they do not contain the laws and truths by which we live in this nineteenth century. Leviticus contains a system of religious observance which, having served its purpose, was brought to an end by St. Paul. It is valuable chiefly as depicting a stage in the evolution of theism. The Psalms are the sacred hymns of the nation of unknown and miscellaneous authorship, but all the more valuable as voicing the experience of many of God's saints—often the highest and truest ever uttered. They sink, however, when loaded with a theory of inspiration, and made to carry prophetic meanings that were never intended."

Synopses of Important Articles.

The Rectified Traditional View of the Old Testament.* The traditional view of the historical and prophetic books of the Old Testament, modified and rectified by modern research, may be stated as follows; (1) That the Book of Genesis was *compiled* by Moses,—in its earlier chapters from primeval documents which may have been brought by Abraham from Chaldæa, and in its later chapters (except parts of xxxvi.) from family records of a distinctly contemporaneous origin, which we may reasonably believe to have been preserved in the families of the successive patriarchs as the archives of their race. That these should have been accessible to the divinely appointed leader of the race, himself a man of known learning—that he should have arranged and illustrated them by contemporary notes, is a supposition so reasonable, that, no more than a supposition, it may be accepted at least as more plausible than any other which has yet been advanced. (2) That, of the four remaining Books of the Pentateuch, the first, the Book of Exodus, as the autobiographical character of large portions of it seems clearly to indicate, was *written* by Moses, or, at least, under his immediate direction and authority. That the Book of Leviticus, as containing the statutes and ordinances for the most part expressly stated to have been revealed to Moses, must, if not actually written by him, have been compiled—in part from the legislative revelation made directly to Moses, in part from contemporary records made by Moses, in obedience to God's command, in part from documentary annals including references to books that may have been compiled during the lengthened abode in the wilderness,—but all, as the tenor of the whole book, and its concluding verse seem distinctly to imply, under the authority and general oversight of Moses. . . . Finally, that the Book of Deuteronomy, containing as it does, not without notes of time and place, the addresses of the closing days of the inspired legislator (which we may regard as having been specially recorded and preserved by official writers), assumed its present form, as one passage seems in some degree to suggest, under the hand of Joshua. (3) That the Book of Joshua, which is rightly considered by all recent critics as standing in close connection with the Pentateuch, was similarly compiled by some contemporary writer or writers under the direction of Joshua—in part, as the narrative seems to imply, from communications personally made by Joshua, and, in part, from documents and records made at the time of official writers and recorders, of whose existence and employment, even in those early days, we find traces in the Pentateuch. (4) That the Book of Judges is a compilation, not improbably made by the prophet Samuel, from contemporary records, family memorials, and other existing materials, commencing with events recorded in Joshua, and extending, though not in perfect chronological order, over a period of about 400 years. (5) That the Books of Samuel and of Kings are compilations, consisting in part of the compositions of contemporary prophets, beginning with Samuel and with Nathan and Gad, and in part of

*By Rev. C. J. Ellicott, D. D., in the *Expository Times*, May, 1892.

selected materials from official records, sacred and secular, put together, and perhaps added to, by seers and prophetic writers, of whom Jeremiah was the last, and, as he well may have been, one of the principal contributors. (6) That the Books of Chronicles were a compilation, possibly, nay, even probably, by Ezra, made largely from the Books of Kings, or from the documents on which these books were based, but with abundant references and allusions to nearly all the earlier historical books, including the Pentateuch. (7) That the Books of Ezra and Nehemiah were written by the writers whose names they bear, and contain, in part, extracts from official documents, and from contemporary records, and, in part, narratives of personal history. (8) That the prophetic writings are written by those whose names are, in every case, specified in their writings, and that they contain, in some instances, portions of contemporary history, but that the main element of their writings is distinctly predictive, and has reference to events that belong to what was future and posterior to the time when they were mentioned by the writer. (9) Lastly, that the historical books, as we now have them, bear plain and unmistakable marks of the work having passed through the hands, not only of the early compiler or compilers, but of later editors and revisers,—numerous notes, archaeological and explanatory, some obviously of an early, and some of a late date, being found in nearly all the books, but particularly the more ancient.

It is difficult to find a brief statement of the conservative position with regard to the Old Testament historical criticism, which arises from the fact that it is very difficult to make such a statement, and also because there are so many minor variations in opinion among conservatives. But the above formulation of this position by Dr. Ellicott will be found acceptable and useful in present discussion. It will be noticed what considerable changes have been wrought in the traditional view by the rectifying process which has been the result of current Biblical criticism. Such concessions by the most conservative are full of meaning, and suggest further modification to conform to the further findings of our progressive Christian scholars.

The Story of the Flood.* The Assyro-Babylonian account of the flood is in striking agreement with both versions of the Hebrew narrative. It resembles the Priestly account as regards the preparation and construction of the Ark, and the covenant sign of the rainbow; and the Jehovistic account as regards the seven days, the downpour of rain, the thrice-repeated sending of the birds, and the offering of the sacrifice. But there are points of difference equally striking, as regards the reason for the flood and the reason for its cessation, the Chaldean account being grossly polytheistic, while the Genesis narrative inculcates pure monotheism. The Assyro-Babylonian story was not borrowed from or expanded from the Hebrew story. Neither was the Hebrew story derived from the Assyro-Babylonians during the time of the Babylonian Captivity. They are independent traditions, derived from a primitive and pre-historic Semitic original, the ancestors of the Israelites having been of the same stock as were the founders of the great empires on the Euphrates. The differences in form between the two accounts reflect the influences of time and religious belief upon two nations working out their destinies separately. As to the historic character of the narrative, there has not been, since man appeared upon the earth, a universal and simultaneous inundation such as would cover the highest mountain peaks—it were a physical impossibility. The language used to describe the catastrophe is that of the ancient legend de-

* Article VII. of "The Early Narratives of Genesis," by Rev. Prof. H. E. Ryle, in *Expository Times*, July, 1892.

scribing a pre-historic event, and must be judged as such. The best solution of many obvious difficulties in the account is supplied by the recollection of the limited horizon which bounded the world of those ancestors of Israel—their world was the valley of the Euphrates and the Tigris, and their highest hills were the mountains round about it. The narrative of the flood therefore records to us some terrible but local cataclysm which overtook the original seat of the Semitic race, and there is no reason to call in questions the actuality of such an event. The ubiquity of the flood legend is not improbably due to the radiation of nations from a common geographical centre, and also to the fact that to the primitive races inundations were the commonest and most destructive visitation. The story is told in Genesis, not for the sake of the history, but for the sake of the religious instruction which could be based upon it, and that instruction is of an exalted and essential character.

An explanation of the Genesis account of the Flood, and one which, in the opinion of many, conserves all that is essential and of permanent value in that historic incident.

The Divinity of Christ in the Primitive Church.* If at the very beginning of its life the Church held Jesus Christ to be divine, and considered the doctrine of his divineness to be a part of the gift of truth it had received from God and accredited by its religious experience, the doctrine is presumptively true and an essential part of Christianity. The writings of the Apostles put the truths in which and by which the Church lived into simple form, adapted to immediate and spiritual need, and are adequate evidence of the contents of the religious consciousness of their writers and readers. They are unanimous in their conception of this doctrine of Christ's divinity. Paul makes Christ, the central object of a true religious faith, into living union with whom all men might enter, and to have union with whom was to be united to God and to have holy character. He teaches that Christ was preëxistent, a divine being, who came as the founder of a new mankind, and receives the homage of the created universe, to which he does not belong (cf. 1 Cor. 8: 5f; Col. 2: 15f). He gives life; drawing men to himself, he transforms them by the union until at last all the race (substantially all, all but the refuse) share his life, his character, and his divine sonship. An examination of the other Epistles in the New Testament will show a harmony of belief upon this doctrine (cf. Rev. 5: 8-13; 1 Pet. 3: 14f; Jno. 1: 1-18, et al). The apostolic writings, then, show that the doctrine of the divinity of Christ was imbedded in the religious consciousness of the primitive Church.

This is the second of an exceedingly valuable series of articles on the history of the doctrine of the divinity of Christ. No more profitable study can be made than this, by those who are in doubt about Christ's divinity. The historical question is the prime one—did He claim to be so, and was his claim acknowledged and approved from the first? If so, what matters it whether philosophically or historically we do not like to admit it? It demands acceptance, and we must make room for it. We must be good historians, even if our speculations go by default.

The Apostolic Fathers and New Testament Revelation.† The attitude which the Apostolic Fathers, in the first centuries following the lives of Christ and the Twelve, took toward the claims of these Apostles to be special wit-

* Editorial in the *Andover Review*, June, 1892.

† By Prof. H. M. Scott, D. D., in the *Presbyterian and Reformed Review*, July 1892.

nesses of Christ and special revealers of his will, is significant, and in some sense authoritative. (1) The Fathers renounce all claim to apostolic authority themselves, making the original Apostles a unique class. (2) They recognized in the Apostles men occupying a peculiar relation to Christ, such as made them authoritative, infallible founders of the Church in both its teaching and its order. (3) They regarded the Apostles as blessed in an extraordinary way with the indwelling of the Holy Spirit, so that their teachings were infallible and authoritative. (4) The Apostles were put upon a level of sanctity and influence with the Old Testament prophets. (5) The authority belonging to the apostolic office was regarded by the Fathers of the post-apostolic period to be inherent in their writings equally with their spoken utterances. The words of Peter and Paul, reduced to writing, were the guide of the Churches in faith and morals. (6) The New Testament is constantly greeted by all of the Apostolic Fathers, Clement making to it two hundred and eleven references, for example. The writings of the Apostles were regarded as the lively oracles of God, written once for all to guide the Church in all ages.

The citations made by the author, from the writings of the Apostolic Fathers, in support of the above given propositions, are full of interest, and form a valuable collection, a symposium of the Fathers upon the subject of the New Testament and its authors. Their united and harmonious testimony to the uniqueness of the Apostles' work and the authority of their teachings and writings, certainly is significant—one almost feels, decisive, that Christianity was indeed divinely and supernaturally given.

The Satan of the Old Testament.* The Satan of *Paradise Lost* is more spoken of, more written upon, and much better understood than the Satan of the Old Testament. The latter is confused with the "devil" of the New Testament, from which in fact he differs both in position and in purpose. The title "Satan," used personally, does not occur many times in the Old Testament—according to the Revised Version only in 1 Chron. 21 : 1, in the opening scene of the Book of Job, and in the third chapter of Zechariah. A recent writer, Herr Narti, decides after careful consideration that the Zechariah passage precedes in time the use of the term in Job. Where did Zechariah get this conception of a Satan? He may have borrowed it from some other religion; or, he may have discovered it in an earlier form of the religion of Israel itself; or, it may have been a creation of the prophet's own imagination. If he borrowed it from another religion, that religion was of course the Persian. But how could he take the conception without taking also the dualism which characterized it, and which is entirely absent from Zechariah's conception of the personage. Nor was it obtained from the second suggested source. Herr Marti thinks that Zechariah himself created the personal Satan of his writings, which creation grew out of the conditions of his prophetic work. The Satan of Zechariah is no Ahriman or incarnation of malignity—he is simply the advocate of unbending justice and judgment. He is the adversary of the mercy that pardons, and of the love that chooses and rescues from the burning. And this is essentially the character also of the Satan of Job, although in the latter there may be detected an inclination toward evil. But the most marked advance made in Job over the Satan of Zechariah is that, while in the latter he appears in the heavenly court only on a particular occasion and for a particular purpose, the Satan of the Book of Job is a regular frequent

* Editorial in the *Expository Times*, Aug. 1892.

there, and has a standing office in the court of heaven. The passage 1 Chron. 21 : 1, belongs to a period about two centuries later than the Book of Job, and plainly marks a development in the direction of evil as regards the conception of Satan. But it is only when we go outside of the Old Testament Canon to the so-called "Wisdom of Solomon" that we find him identified with the serpent that tempted Eve, and the occasion of man's first disobedience, and all our woe.

The distinction between the "Satan" of the Old Testament and the "devil" of the New Testament is not sufficiently observed by many. Also, the successive and varying conceptions of the Satan of the Old Testament are worthy of closer study. The above discussion will assist to this. It is an interesting question, not yet satisfactorily answered, whether we can fully know the origin of the Old Testament Satan. Further light and thought upon the matter are to be awaited.

The Septuagint and Old Testament Quotations.* The Septuagint became practically the Bible of Christ and his Apostles. Few of Christ's own Old Testament quotations follow closely the Hebrew Scriptures, the bulk of them do not. In some instances they were taken from the now lost Aramaic version, or were mere oral paraphrases, in which he has no purpose to quote literally from any version. But to the Septuagint we must look most often for the exact form of his quotations. Examine, with this in view, his replies to the tempter in the wilderness; also, the text of his sermon at Nazareth. The Apostles, taking license doubtless from the example of Christ, or led by their own inspiration, practically ignored the Hebrew of the Old Testament. Every quotation in Acts, with one exception (13 : 4), is from the Septuagint. The Epistle to the Hebrews, where we might certainly look for the original text, always has the form of the LXX. Paul was a Hebrew scholar with intense fondness for the heirlooms of Israel, but for some reason or other he also closes the Hebrew roll when he quotes, and opens the Septuagint. All of which means that Jesus and the primitive Christians saw no reason for supplanting the accepted Septuagint version. This raises the question whether any features in which the LXX differs from the Hebrew can be essential to real inspiration. It is not a literal or verbal translation: it is a rendering only of the general thoughts, and not even then in rhetorical details. Is not a method of dealing with Scripture which was satisfactory to the founders of the Church in teaching religious doctrine good enough for those who sit at their feet as learners? Why vex the modern Church with a theory so fraught with logical and Scriptural difficulties as that of verbal inspiration?

Convincing evidence to the contrary is the most important means of eradicating an established misconception. But a time element is also involved, for changes of view do not take place instantaneously, and it may require a considerable period for the making of the adjustments incidental to the altered conception. But truth prevails, the evidence against so-called verbal inspiration grows clearer and weightier, and the result, if delayed, may at least not be uncertain.

Development of the Term "Church."† Our word "Church" has no linguistic authority or literal prototype in the original text of the Bible. It is

* By J. M. Ludlow, D. D., *Homiletic Review*, July, 1892.

† Article I. of a series upon "How the Church was Founded," by Prof. N. P. Jensen, in *Baptist Standard*, June, 1892, et al.

variable in sense and of debatable origin. The original term is *Ecclesia*, from the Greek word of similar form. In its primary Greek signification (so used in Acts 19:32, 39f) it means a meeting of self-governing citizens, a select company, in which business was performed on democratic principles. The *Ecclesia* was the perfection of a well-regulated and honorable political institution. In its Septuagint usage it was employed as a translation of the Hebrew word *Kahal*, which signifies an assembly of the Israelites as God's own people. This is important, for the very words of the Septuagint were frequently used by Jesus and his Apostles in the quotation of Scripture. So in Acts 7:38, where the term is not used in a Christian sense. The word *Ecclesia* became in New Testament usage still farther defined. Here it signifies the congregations of Christ's followers, and appears in both singular and plural form (cf. 1 Cor. 16:19; Gal. 1:2, 22). It occurs over a hundred times, and with a few exceptions has always this meaning. This adoption and adaptation of the term came neither by chance nor by the discretion of the disciples, but by the direction and enlightenment of the Holy Spirit. There were other kindred terms which might have been employed, but this one best designated the new organization, which was: a congregation called out from among mankind by Christ himself, made up of a duly qualified number of members and ministers or servants, subject to regulations to hold for all times, and charged with a word-embracing mission to be fulfilled under the guidance of Christ himself as the great Mediator-King.

To trace the the historic development of a word is one of the most interesting of historical studies, and often opens up facts which would never have otherwise occurred to the mind. The various stages of meaning and usage through which this term *Ecclesia* passed, until it came to designate the Christian organization, are full of significance and historical importance, all of which has been well brought out by the writer of the above article.

Book Notices.

A Commentary on Ezekiel.

The Book of the Prophet Ezekiel, with Notes and Introduction. Cambridge Bible Series. By Rev. A. B. Davidson, D. D., LL. D. Cambridge: University Press. 1892. Imported by Macmillan & Co., New York. Pp. lv, 368. Price, \$1.25.

Dr. Davidson seems to be the English scholar to whom the General Editor of the Cambridge Bible Series looks for the most difficult work. His commentary on Job, which appeared in the series some years ago, stands first among all treatises on that profound and perplexing book. So that we feel confidence when the arduous task of a commentary on Ezekiel is taken up by this superior scholar. This prophetic book is full of difficulties, textual and exegetical. The text is in a bad state, and some references have had to be made to that; the readings of the Septuagint have been used where there was deviation from the Hebrew. And after the most faithful effort, "a number of passages in the Text have baffled the ingenuity of the best scholars, and appear to be incurably confused. Other parts of the Book are rendered obscure by allusions not now understood. And, altogether, the student of the Book must take leave of his task with a certain sense of defeat." But one is ready to believe that Dr. Davidson has done all that any one could do to clear up obscurities, settle disputed readings, and get at the facts and thought of the prophecy.

The Introduction of fifty-five pages contains: first, an extended and careful analysis of the book; second, a discussion of "Ezekiel's History and Prophetic Work," in which the circumstances and characteristics of the prophet are admirably presented. He had a mission among the exiles, though his ministry was not confined to them. He was not a writer simply, but the material given in the book has all received an idealizing treatment at his hands. The writing is peculiar for its symbolical figures, symbolical actions, and visions. It is rather doubtful whether the hiding of the girdle (ch. 13) and the walking naked and barefoot (ch. 21) are to be understood as facts. Third, a chapter on "Jehovah, God of Israel," which has been pronounced "the most noteworthy of recent contributions to the theology of the Old Testament." And a fourth, corresponding chapter on "Israel, the People of God;" here he passes quickly over, as irrelevant to his work, the points of contact between Ezekiel and the ritual Law. Warning is given against the drawing of inferences. He was not the author of the Levitical code chs. 17-26, but what his relation to it was is not discussed. Granting a large treatment of this subject would have been out of place in this volume, one is dissatisfied without it, because Dr. Davidson might have given a valuable discussion upon this very live theme of current criticism.

The body of the book is in the regular commentary form of this series. The notes are concise, scholarly, lucid, always interesting and helpful. The literature upon Ezekiel is meagre, as will appear from the works cited on page lv. It is not too much to say that this small volume by Dr. Davidson is altogether

the best work upon the prophecy now to be had. Students are particularly indebted to the author for so laborious and painstaking an exposition of one of the most difficult and popularly unattractive of the Old Testament writings.

The Course of Thought in Acts.

An Introduction to the Study of the Acts of the Apostles. By J. M. Stifler, D. D., Professor of New Testament Exegesis in Crozer Theo. Seminary. Chicago: F. H. Revell Co. 1892. Pp. 287. Price, \$1.25.

This volume is not a commentary; no more commentaries on Acts are needed. But for books such as this there is a real necessity. The author's idea was to take the book of Acts as it exists, and attempt to trace out the course of thought and account logically for all the material presented. It was unfortunate, perhaps, to call it an "Introduction," for that term, as generally understood with reference to Biblical study, contemplates the origin, style and authorship as well as the analysis of the book. Dr. Stifler's sole aim is to get at the writer's purpose and trace its outworking in the material of the Acts. Jesus did not teach the disciples to organize a Church, much less did he organize that Church himself while on earth. That was to be the work of his exalted state, through his disciples. Luke prepared this little history to "show the series of acts by which the Church was formed and brought to its perfection." "The book of Acts naturally falls into a number of concentric sections, like the circles which mark the yearly growth of a tree. Each new one includes all that went before it. These sections mark the successive stages of development in the Church from the beginning to the end." It is with the purpose of carefully tracing out these stages, and thus coming to an understanding of the whole, that Dr. Stifler has prepared this volume.

The material of the Acts is divided logically into twenty sections, and the treatment of each section forms a chapter in the book. The pivotal truths and the pivotal incidents of the history are clearly discerned and emphasized. The perspective and proportion everywhere maintained are admirable. The essential thing in a study of the Acts—namely, to grasp the historical period in its unity, and view the details in their true relations, has been well accomplished. For this reason the work stands alone, and is very useful to all students. The style is good, straightforward and plain. The quantity of points made to the page is large, and there is suggestiveness in the discussion. To get a right, comprehensive and general view of the Acts there is no book so valuable. It may be given the highest recommendation.

It is interesting to note the attitude taken on some of the disputed topics connected with the book. In ch. i, vs. 18 and 19 are explained as a parenthetical introduction of Luke's own. The tongue-speaking on the Day of Pentecost was an utterance in foreign languages. The community of goods was only transiently binding. The author carefully avoids committing himself as to whether the seven appointed in ch. 6 were the first *deacons*; he calls them "almoners," and hurries over the passage. The conversion of Saul is not discussed. He says that Ananias did not communicate to Saul the information that he was to carry the Lord's name to the Gentiles (cf. 9:15), and that Saul did not learn until some years later of his Gentile mission (cf. 22:17-22). These instances will serve to show the position of the book—critical but conservative, allowing of no conflicts between the Acts and the Epistles.

A Biblical Novel.

The Story of Sodom; A Biblical Episode. By W. C. Kitchin. New York: Hunt and Eaton. 1891. Pp. 285. Price, —.

This is announced as the "first of a projected series of biblical tales, beginning with the days of Abraham and coming down to the return from Babylonish Captivity." The idea is to produce a succession of historical novels based upon the facts related in the Old Testament. A number of the romantic incidents therein contained will be taken as a basis of the story, and then an effort will be made "to portray, by the creation of imaginary personages and occurrences, the social, religious, and political physiognomy of the time." That this will be difficult of accomplishment the author is ready to acknowledge, and that a perfect reproduction of the age will not be attainable; but he anticipates a fair degree of success. An impetus was given to this sort of literature by the extraordinary favor with which *Ben-Hur* was received, and already many volumes have been printed which have biblical personages for their heroes, about whom a little history and a great deal of romance have been woven. No one of them has attracted any particular attention, likely because it was not merited. The novels do not sell any better, for irreligious people shun them, and religious people are not to a great extent novel buyers. It is doubtful, also, whether it is wise to throw a mass of fiction around Bible characters, for the line between the historic facts and the novelist's fancies will become hazy, and the entire conception of the personage may be wrongly given. That this *Story of Sodom* contains some biblical history, and some good reproduction of that early Abrahamic time, may be acknowledged. It is interesting reading, too. But one questions whether after all it is a success, and whether indeed it ought to be such.

An Evangelist on Higher Criticism.

The Highest Critics vs. the Higher Critics. By Rev. L. W. Munhall, M. A., Evangelist. Chicago: F. H. Revell Co. 1892. Pp. 200 Price \$1.00.

That books should be written to controvert the teachings of the Higher Critics is quite as laudable and desirable as that books should be written to prevent or to maintain those teachings. But it is unfortunate when the defense of traditional views falls into incompetent hands—incompetent not only from lack of knowledge in the matters treated, but also from lack of balanced judgment and good temper. That these three failings characterize the author of this book appears when he speaks of "those higher critics who by proper literary and historical tests are trying . . . to ascertain the exact text [italics ours] of the Holy Scriptures;" when he affirms that "any doctrine of inspiration save verbal, means a denial of the supernaturalness of the Bible," meaning by verbal inspiration that "the original writings, the *ipsissima verba*, were given word by word from God;" and when he speaks of many higher critics who "were failures in the pastorate," "know little of the transforming power of God's word," "have lost in large measure whatever of spiritual life and power they may once have had," and "have fallen into a lifeless formalism." Mr. Munhall professes to allow that there are two classes of higher critics—good and bad, but all the higher critics whom he is acquainted with belong immediately to the latter class. The violent egotism which mars many a page puts one out of sympathy with the writer, as does also his Adventist views and his unhistoric treatment of Old Testament prophecy. The book is

interesting reading, because it is on a timely topic and in a vigorous style; some of its contents would be found of value. But as a contribution to the current discussion, or as a defense of current conservative opinion, the book is useless. The author was not fitted to make such a contribution or defense. Impatience and bad temper and indiscriminate denunciation are not the means of discovering truth, or "trusting aside" those who hold to different views from one's own. There are excellent opportunities of doing good and advancing the Kingdom besides that of authorship on scholastic subjects; with what difficulty one finds and adheres to one's appropriate field of usefulness.

The Teaching of Christ.

The Teaching of Christ: Its Conditions, Secret, and Results. By the Right Rev. J. Moorhouse, Bishop of Manchester. London and New York: Macmillan & Co. 1891. Pp. vi. 167. Price ———

The author has taken specific aspects of the teaching of Jesus. In the first chapter he discusses admirably the "Nature and Limits of Inspiration," taking the Old Testament as the material of examination, and concluding that "it is the office of inspiration, I might almost say its *sole* aim and purpose, to lead men as they are able to bear it to truer views of the nature of God, and of the moral relations of men to God and to one another." The second chapter deals with the "limitations of our Lord's Knowledge," in which he takes the ground that Jesus did not possess information in matters which were essential to his spiritual work, such as natural science and historical criticism. The third chapter endeavors to discern the "Master-Thought of Christ's Teaching," which the author believes he finds in Matt. 11:25-27. Three chapters follow which discuss "Christ and his surroundings," as regards the Law, the Kingdom, and the Unseen World. The last chapter is upon "Christ and the Social Revolution." Bp. Moorhouse has given us a discussion of these themes which is broad, timely, and forceful. The argumentation, and the insight into truth, are equally convincing. The style is clear, refined, strong, deliberate. The typography of the book is of the highest and most pleasing order. Of the many works upon the Teaching of Jesus, which are of permanent value, this volume, as regards the few topics which it treats, and in the popular style which the writer has chosen, will now become one.

The Mind of Christ.

Mens Christi, and Other Problems in Theology and Christian Ethics. By J. S. Redney, D. D. Chicago: S. C. Griggs and Co. 1891. Pp. 201. Price \$1.00.

These six chapters with one exception, constituted a course of lectures given two years ago before the Episcopal Theological Seminary of Cambridge, Mass. The themes of the last five scarcely come within the sphere of the STUDENT, yet they are such as attract our attention and call for a careful consideration of the discussion presented. They are: "The Atonement," "The Possibilities of the Future as Determining the Mode of Human Moral Activity," "The Functions of the Christian Ministry," "The Doctrine of a Nature in God," and "The Importance and the Right Use of Imagination in Dealing with Christian Doctrine." Wisdom, simplicity, keenness, noble conception and far-reaching suggestion are characteristic of the treatment. The same is equally true of the first two chapters, which discuss the *Kénosis* Doctrine of Jesus's Knowledge and of Inspiration." The conclusions arrived at by Dr.

Kedney are substantially those of Bp. Moorhouse in the volume just discussed. He says: "While, like ours, his empirical knowledge was a growth, and therefore deficient until the last, there must also have been in him perennially, a form of knowledge deeper and truer than our actual knowledge. His intuition of the divine idea, the one purpose which runs through and unifies all history, the inner meaning of all change or development, and the key to read it aright, was true, incessant and infallible." He regards all inspiration as alike in kind but different in degree. To define the process scientifically, "we may rightly think determinations of the divine glory below our knowledge, therefore mystical and that through these and by acting upon the human sub-consciousness, beneath the train-movement, the Holy Spirit effects whatever change is required." And the effects he understands to have been prohibitory and directive more often than the communication of certain quanta of truth.

The Argument from Prophecy.

Prophecy an Evidence of Inspiration. By Maxwell M. Ben-oliel. London: Griffith, Farran and Co. 1891. Pp. 120. Price 2s. 6d.

The attack upon the Bible shifts from one subject to another. The miracles, the prophecies, the histories, have in turn been assailed. The writer believes that the argument from prophecy for the divine character of the Scriptures has been under-estimated and neglected; whereas he feels it to be a mighty stronghold of revelation, more unassailable than miracles, which have to be taken on testimony, while with regard to prophecy we see its fulfillment with our own eyes. The volume consists of four discourses in which the facts and significance of biblical prophecy are brought out. He discusses the Old Testament prophecies fulfilled (1) in Christ, (2) in the past history and present condition of Israel, and (3) in the history of Gentile nations. The last lecture deals with Old Testament prophecies as yet unfulfilled, and while discarding all second advent theories, he believes that the Jewish people, to which race he himself belongs, will in fact return to Palestine to receive the returning Lord, and will have become indeed the missionaries to the Gentiles (cf. Isa. 66:19). The discussion is excellent, and considering the Jewish associations of the author, the position taken is liberal, though the treatment from a Gentile point of view is conservative. It is a book worth attention, and the call to a larger consideration of prophecy should be heeded.

The Revisers' Greek Text Critically Discussed.

The Revisers' Greek Text. A critical examination of certain readings, textual and marginal, in the original Greek of the New Testament, adopted by the late Anglo-American Revisers. In two volumes. By Rev. S. W. Whitney, A. M. Boston: Silver, Burdett and Co. 1892. Vol. I, pp. 361; Vol. II, pp. 350. Price, —.

There is reason for the dissatisfaction which is felt by the author, and which is expressed with some vigor, concerning the Greek text which was the basis of translation of the Revision of 1881. That text was "settled" by vote of the Revising Company, after listening to the opinions of scholars, and conferring among themselves. The scholars were Drs. Scrivener and Hort. The advance sheets of the Westcott and Hort text were in the hands of the Revisers. The principle which governed the making of this Text was, that the readings of the oldest extant Greek manuscripts (namely, the Vatican and

Sinaitic Codices) are to be preferred to all other documents. Exception is taken to the method employed and the principle adopted. The introductions discuss both method and principle at length, and justify Mr. Whitney in his criticism of the Revisers' Greek Text. He compares *seriatim* the verses of the *Textus Receptus* with those of the Revisers' Text, endeavoring to show the weakness of the latter. It is not attempted to treat of all the variations between them, but of those which are most significant and important. The authorities in each case are cited, and the reading to be preferred is discussed. The volumes go through the New Testament books in order, and at the close is a general index, and also an index of passages referred to. The work is designed for popular use, the English almost always accompanying the Greek. It is doubtless true, as the author states, that textual criticism of the New Testament has not yet achieved final results—that the best text is still to be made, and that all who contribute to the working out of that best text are worthily engaged. His volumes are published to this end, and they will receive the careful attention they merit.

A Homiletic Commentary on the Old Testament.

The Preacher's Complete Homiletic Commentary on the Old Testament, with critical and exegetical notes. By Twenty Distinguished Homiletics. Vol. I, Genesis. By Rev. J. S. Exell, M. A., and Rev. T. H. Leale, A. K. C. New York: Funk and Wagnalls Co. 1892. Pp. 747. Price, \$3.00.

This is the first volume of an extensive work on the Old Testament prepared in London, and published in this country from imported plates. The aim of the authors is to open up Scripture to the widest and best possible homiletic use. Every passage in the Old Testament available for such purposes is elucidated by sermon outline or homiletic suggestion, in a way to stimulate thought and increase usefulness. There are added some critical notes, and some choice selections of illustration, which will prove helpful. It is impossible to deny that clergymen have need of and do use homiletic aids. Let them, therefore, obtain the best, and use them wisely. The layman, also, in his increasing activity as a Christian teacher, has need often of similar assistance. This new, twenty-volume work comes into a field already occupied by many standard and excellent commentaries of its kind, and yet it has peculiar features and virtues which will commend it to many.

A Devotional Work on the Holy Spirit.

The Gospel of the Holy Spirit. By S. W. Pratt. New York: A. D. F. Randolph and Co. 1892. Pp. viii, 177. Price, \$1.00.

The lack of attention which has been shown toward the Holy Spirit, as compared with the other two persons of the Trinity, has been often remarked. Our author has written to bring the Holy Spirit more into the minds and hearts of Christian people. He sees that "there is a Gospel of the Holy Spirit as well as a Gospel of Jesus Christ, and neither is complete without the other." "This is the age of the Holy Spirit," he says, "but for whose work all that Christ said and did would be in vain for man." He therefore directs attention to our vital relation to the Holy Spirit, and endeavors to disclose the fulness of this glorious truth. The book will be a blessing to as many as shall learn through it more fully the meaning of the words in the Apostle's Creed, "I believe in the Holy Ghost."

An Illustrated Work on Palestine.

The Beautiful Land. Palestine—Historical, Geographical and Pictorial. Described and illustrated as it was and as it now is, along the lines of our Saviour's journeys. By John Fulton, D. D., LL. D. Introduction by Rt. Rev. Henry C. Patten, D. D., LL. D. Illustrated by fifteen maps and charts, over three hundred engravings, and a grand panorama of Jerusalem. New York: T. Whittaker. 1892. Pp. x, 652. Price, \$3.75.

This is a work of high merit, externally because of the artistic skill and taste with which it has been prepared, leaving nothing to be desired to make it a beautiful work of art. Internally, because of the plan of the book and the labor and judgment with which it is worked out. To make one familiar with Palestine, as though one had been there and really visited its sacred places: and to acquaint one with the Holy Land as related to the life and journeys of Christ,—these were the aims of the author. It is probable that there is no work upon Palestine which is at the same time so finely printed, so well arranged, so entertaining in style, so instructive in material, as this. It is a book for the home, and for Sunday reading. May it perform the good service of giving information about, and awakening love for, the Holy Land.

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64. *Kurzgefasster Kommentar zu den Heiligen Schriften. A. Altes Testament. 1. Abtlg. 1. Lfg. Genesis, Exodus, Leviticus und Numeri.* Ausgelegt v. H. L. Strack. München: Beck. 1892. 2.75 m.
65. *The Biblical Illustrator. Exodus.* By Jos. Exell, D. D. London: Nisbet. 1892. 7s. 6d.
66. *Die Wellhausen'sche Pentateuchtheorie, in ihren Grundzügen dargestellt und auf ihre Haltbarkeit geprüft.* By G. Schumann. Karlsruhe: Reiff. 1892. 1.20 m.
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68. *The Book of Job. Expositor's Bible Series.* By R. A. Watson, D. D. New York: Armstrong & Son. 1892. \$1.50.
69. *Original Notes on the Book of Proverbs, mostly from Eastern Writings. Vol. II. Caps. 11-20.* By S. C. Malan. London: Williams. 1892. 12s.
70. *The People's Bible. Vol. XVI. Jeremiah XX—Daniel.* By Joseph Parker, D. D. New York: Funk & Wagnalls Co. 1892.
71. *Das Prophetische Schrifttum. Exegetisch-kritische Studien vorzüglich auf historische Grundlage. I. Band Jesaias.* By Wilhelm Reich. Wien: Frank. 1892. 5 m.
72. *Biblical Commentary on the Prophecies of Isaiah.* Foreign Theological Library Series. By Franz Delitzsch, D. D. Authorized Translation from the Third Edition, by Jas. Denney, B. D. In two vols. Vol. II. New York: Funk & Wagnalls Co. 1892. \$2.50.
73. *Beiträge zur Geschichte der Essäer.* By I. N. Weinstein. Wien: Lippe. 1892. 1.50 m.
74. *How to Read Isaiah. Being the Prophecies of Isaiah (ch. i.-xxxix). Arranged in Order of Time and Subject, with Explanations and Glossary. (Part II. of "How to Read the Prophets")* By Rev. Buchanan Blake, D. D. Second Edition. New York: Scribners. 1892. \$1.00.
75. *Präparationen zu den Kleinen Propheten. 8 Heft. Hosea, cap. 1-7.* By J. Bachmann. Berlin: Mayer. 1892. 1.20 m.
76. *The Second Part of the Book of Zechariah, with special reference to the time of its origin.* By N. I. Rubinkam. Basel: R. Reich's Buchhandlung. 1892. 2.50 fr. 50 cts.
77. *Étude sur la Canonicité des Saintes Écritures. I. Ancien Testament.* By — Magnien. Paris: Lethielleux. 1892. 4fr.
78. *Old Testament Difficulties. A collection of papers written for workmen.* By Rev. A. F. W. Ingram. New York: Young. 1892. 20c.
79. *Die Israelitische Religionslehre, systematisch dargestellt.* By Dr. M. Levin. Berlin: Walther. 1892. 1.20 m.
80. *Concordance to the Septuagint and other Greek Versions of the Old Testament (including the Apocryphal Books). Part I.* By Edwin Hatch, D. D., Henry A. Redpath, and others. New York: Macmillan & Co. 1892. \$5.00.
81. *How to Study the Bible.* By Rev. Frederick Relton. New York: Young & Co. 1892.
82. *F. Josephi Opera. Recognovit B. Niese. Vol. III. Autiquitatum Indicarum, Libri XI.-XV. Ed. Minor.* Berlin: Weidmann. 1892. 5m.
83. *Evolution and the Scripture; or, the Relation between the Teaching of Scripture and the Conclusions of Astronomy, Geology, and Biology, with an Inquiry into the Nature of the Scriptures and Inspiration.* By A. Holborow. London: Paul. 1892. 6s.
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87. *Noah's Flood. The History of the Flood.* By Rev. J. M. Mello, M. A., in The Thinker, June, 1892.

88. *Prof. Huxley and the Deluge*. By Rev. J. L. Clarke, in *Mag. of Chr. Literature*, July, 1892.
89. *The Prayer of Aseneth*. By Rev. B. Pick, Ph. D., in *Homiletic Review*, July, 1892.
90. *The Origin and the Meaning of the Story of Sodom*. By Prof. T. K. Cheyne, D. D., in *The New World*, June, 1892.
91. *Moses: His Life and Its Lessons—The Forty Years in Midian*. By Rev. M. G. Pearse, in *Preacher's Magazine*, July, 1892.
92. *Jephthah's Daughter*. Editorial in *Expository Times*, July, 1892.
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97. *An Examination of Isaiah XIII*. By Rev. W. H. Cobb, in *Bibliotheca Sacra*, July, 1892.
98. *Exegetical Notes on Jer. 31:22*. By Prof. W. W. Davis, Ph. D., in *Homiletic Review*, July, 1892.
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100. *Prof. Driver on the Old Testament*. By the Bishop of Colchester, in *Mag. of Chr. Literature*, July, 1892.
101. *Driver's Introduction to the Literature of the Old Testament*. By T. W. Chambers, D. D., LL. D., in *Presbyt. and Ref. Review*, July, 1892.
102. *The Inspiration of the Old Testament and Higher Criticism*. By the Lord Bishop of Worcester, in *Review of the Churches*, May, 1892.
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110. *The Teaching of Jesus.* By H. H. Wendt, D. D. Translated by Rev. Jno. Wilson, M. A. In two volumes. Vol. I. New York: Scribners. 1892. \$2.50.
111. *The Crucifixion of Our Lord Jesus Christ, and a History of the Creation and Fall of Man. A Poem.* By J. W. Farmer. London: Digby. 1892. 7s. 6d.
112. *Das Evangelium des Lucas, erklärt. I. Band, I. Lieferung.* By G. L. Hahn. Breslau: Morgenstern. 1892. 4m.
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114. *Die Urheberschaft des Lucasevangeliums und die kritisch-historische Theologie.* By K. Dietrich. Leipzig: Fock. 1892. 60 pf.
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116. *Life of Jesus Christ, according to the Gospel History.* By A. J. Maas. St. Louis, Mo.: Herder. 1892. \$2.00.
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119. *Das Evangelium Johannis. Darstellung d. Lehrbegriffs.* By K. Kluge. Halle: Mühlmann's Verl. 1892. 2m.
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121. *An Introduction to the Study of the Acts of the Apostles.* By J. M. Stifler, D. D. New York: F. H. Revell Co. 1892. \$1.25.
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137. *Prof. Wellhausen's Position Respecting the Genuineness of the Fourth Gospel.* By Rev. C. C. Starbuck, in *Andover Review*, July, 1892.
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142. "We Shall Be Like Him." By Rev. W. A. Challacombe, in The Thinker, June, 1892.
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146. *The High Priest of the Greater Tabernacle.* By Prof. Wm. Milligan, D. D., in Homiletic Review, July, 1892.
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149. *Structure of the Messages to the Seven Churches.* By Thos. Murphy, D. D., in Presbyt. and Ref. Review, July, 1892.
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152. *The Modesty of Miracle.* Editorial in Expository Times, July, 1892.
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THE

Old and New Testament Student

VOL. XV. NOVEMBER-DECEMBER, 1892. NOS. 5-6.

WITH this number, THE STUDENT completes its fifteenth volume. Its history has been one not unattended with interest, for many and varied have been its experiences. That it has had a work to do, and that it has done a work, all will concede. The time has come for another and still more important change. The next number will be published from Chicago, under the name of "THE BIBLICAL WORLD, continuing the Old and New Testament Student." For the prospectus of the journal under its new name and in its new form, the reader is referred to the "announcement" upon another page. The readers of the journal may expect something better than has ever yet been given them.

The editor desires publicly to acknowledge his indebtedness to C. A. Piddock, Hartford, Conn., who during the three last years, as publisher, has so generously and ably helped him in a work which both have carried on because of their love for it, and not because of anything which they have gained from it. May the new interest in Bible study grow still greater. The removal of the *Student* to Chicago, will not interfere with the continuance of the business of the Student Publishing Co., in Hartford.

IT IS a blessed thing that religion is not all intellectual; that it is not forever a judicial process consisting in a summing up of opposing arguments, a deciding as to the meaning of doubtful texts; that it is something larger than biblical

criticism and biblical exegesis and interpretation. The heart has its place in the Gospel as well as the head. The Bible is the plain rule of conduct as well as the foundation of theology. Jesus Christ is a friend to be loved if He is also the object of study and criticism. If He has challenged investigation. He has also said "Follow me." It is a joy to find difficulties of the mind dissolving in this clear atmosphere of obedient trust. For example, we may not understand the purpose, the possibility, the rationale of Prayer. No one of the great minds of the Church has as yet succeeded in the solution of this problem. But there is a fact about it which the life of Christ reveals and that fact illuminates the whole dark field. How can Prayer be rational? The reply may not be forthcoming, but one thing is true—*Christ prayed*. Here is a fundamental fact. He put the whole weight of His character and life behind the practice of prayer. Or, again, we may query as to the truth of the Old Testament Scriptures, their trustworthiness, the relation of the reason to faith in them, their usefulness to-day, and other difficult matters. Here the example of Jesus is a fact of great moment. It may be hard to understand how the statement of Paul is justified when he said that "Whatsoever things were written aforetime were written for our learning," but the fact remains that our Lord read, studied, was educated through the medium of, these same Scriptures. From the mouth of this more than Teacher—this Friend, come the simple words, "Follow me." Yes, Religion is more than reasoning, more than the solution of theological puzzles, more than speculative philosophizing over the enigmas of existence; it is faith in the Saviour, it is the love and friendship of the Christ of the Bible, fellowship with Whom as He is revealed in those pages is "eternal life."

GOETHE has somewhere written concerning the Bible these words: "I am persuaded that the Bible becomes ever more beautiful the more it is understood; that is, the more we consider that every word which we apply to ourselves has had at first a particular, peculiar, immediate reference to certain special circumstances." Not many people, we fear, would

agree with the German poet and thinker in his definition of what it is to understand the Bible. They would not accept him as an authorized or competent exponent of biblical truth or as, in any sense, one who understood the Bible in its real essence. They are doubtless right both in their general judgment of the man and in their particular decision in the present case. To understand the Bible is a good deal larger thing than Goethe thought here. Still, even an observer of the Bible from the outside can teach those within. The architecture of a cathedral is often more truly perceived from without than by those who stand under its roof. The principle which Goethe enunciated, though incomplete when it proposes to cover the whole ground, is, in its sphere, a true principle which men are beginning to appreciate and adopt more and more in their study and use of the Scriptures. It is a fundamental principle, which in its acceptance works great changes in one's apprehension and application of Bible truth. It is only another way of saying that the Bible must be studied historically, as a record of lives lived somewhere in specific circumstances under specific conditions. It must first be thus studied, and the results of these primary studies carried into the higher spheres and advanced lines of more spiritual investigation. It is not all knowledge to know the Scriptures in this way. It may be—to return to our figure—but little more than to know the architecture of the cathedral without grasping the significance of the worship which is being offered within its walls. If only this, such knowledge is halting and unsatisfactory. It should be more, namely, the means to larger truth. Thus grasped, the principle of the historical knowledge of Divine revelation can rectify our conceptions of God and truth in a thousand ways, but it will never, when rightly applied, either bedim or deny the higher spiritual realities of that revelation. It will rather illuminate and exalt them.

THERE are two points of view from which the work of biblical investigation and criticism is justified. One of these is the point of view of personal faith. It behooves every believer in Christianity to have certainty concerning the foun-

dations of his faith, or, where certainty is not possible, at least reasonable probability. In a recent editorial * this side of the subject was presented and it was urged (1) that satisfaction in believing is only safe when resting on firm grounds, and (2) that men have often an unquestioning faith which is so because it has never been tested, and (3) that, therefore, one should be ready and, indeed, desirous of applying all reasonable tests to one's beliefs and shrink from no investigation into the foundations of faith.

In distinction from this point of view, viz., the uncertainty of personal faith and the need of its rectification and establishment on right grounds, is the other standpoint, that of the absolute immovability of the Christian foundation of fact. The former was subjective, the latter is objective. Christ and His Gospel are invulnerable. The Bible as Divine revelation is invincible. Let us test it in every possible way. Let us subject it to every kind of critical examination. Let us uncover the massive foundations and invite the closest and most penetrating scrutiny. Why? (1) Because weak faith is made strong, firm faith is made firmer, by examination of the immovable foundation on which it rests. If faith is the well-spring, the motive power of religious life, then its strengthening means the enlargement and beautifying of the spiritual life in every direction. In this sense, are investigation and criticism the allies of spiritual Christianity. Their work is akin to that stirring about the roots of the tree which fixes it more firmly in the soil and aids in its larger growth in the upper air. If these processes of inquiry into the Bible could show its weaknesses and uncover its hidden defects, they would be far from being handmaids of religion. But precisely because the Bible is what it is, they are its best friends, and the best friends of a nobler and fuller faith in it.

(2) Because the most rational preparation for war is knowledge of one's strength in times of peace. Faith may court investigation into its defences, may walk about and inspect its bulwarks with the assurance of acquiring ever increasing confidence in the impregnable character of its fortifications. Then when the trial comes, and there is no time for this kind

*Cf. OLD AND NEW TESTAMENT STUDENT, May, 1892, p. 259 sqq.

of work, one may with steadier front and stouter courage face the enemy, knowing from personal examination that "the firm foundation of God standeth." "He who at his leisure has carefully surveyed the fortress in which he trusts is best prepared to hold it against the assault of foes."

(3) Because such careful, critical study alone gives power to help others. To know the ground on which you stand is the prime condition of persuading others to stand with you upon it. This is an age of doubt, they tell us. If so, to decline to consider and discuss vital points of faith and truth is no way of dissipating doubt. To be unwilling to know the worst about one's religion is to be unable to know the best. Christianity being what it is, and the Bible being what it is, Divine truth and Divine life, our deepest investigations and sharpest scrutiny will help every one of us better to commend it to others and to help them receive it.

For every reason, then, faith has nothing to fear and everything to gain from criticism. Candid and thorough investigation proves everywhere the handmaid of true religion. This is perfectly natural when we consider that they cannot be essentially antagonistic. Belief and criticism are but two ways of getting at truth, and here as everywhere "two are better than one."

THE study of the Apocryphal Books of the Old Testament is in itself most interesting. The position of these books is unique, standing just outside the gate of the sacred temple of the Word, ever seeking, never gaining entrance, speaking with a voice which is hollow, and a tongue that stammers, yet within hearing of the full and rich tones of the canonical Scriptures. Their utterances, often lacking in strength and solidity, often bordering on the grotesque and fanciful, now and then sound out thoughts of depth and power and depict scenes of pathetic beauty and striking impressiveness. They constitute a subject for study and thought which has fascinated many able students and yielded good results.

These Apocryphal Scriptures, when brought into connection with the new results of Old Testament criticism, suggest indi-

rectly many important queries. Take, by way of example, one of the favorite conclusions of some biblical scholars, namely, that the entire history of the Hebrew people was a God-inspired history and that therefore the literature which that history produced was God-inspired. Their life was unique. Their writings are unique. How is it now that this period of four hundred years of Hebrew History between the Testaments has no inspired books? Is the history in no way different from secular history? Yes, it is a divinely inspired history. What then shall we say of the literature which that history produced?

Modern biblical study has met this question and solved it by a transference of certain canonical Scriptures formerly supposed to date from exilic times or earlier, into this four hundred years epoch. Chronicles, Daniel, Ecclesiastes, certain of the Psalms and other Books are brought into this period. So that now this era of the Hebrew history as well as earlier and later ones may claim its Divine literature.

There is then presented the phenomenon of a canonical and a non-canonical Hebrew literature existing side by side. Did this phenomenon appear in earlier times also? Was there in Isaiah's time an outside growth of literary activity which has not been preserved to us, or has survived only as its best elements have been gathered up into the canonical books of the time? This seems to be favored by references in the Books of Samuel and Kings. The canonical books of the Old Testament may, from this point of view, be said to contain the cream of Hebrew literature in its every age. The reason of the preservation of the Apocrypha alongside the pure Scriptures of the same age is found in the late date, in the development of literary life, methods of literary preservation and the dispersion of the Hebrew people among the nations, —all this making it easier as well as more desirable to preserve all the literary work of Hebrew writers, the better and the worse.

The presence of this Apocryphal Scripture suggests, therefore, this most fruitful line of inquiry, whether every age of Hebrew life had its inspired literature. It invites the student to the endeavor more or less approximately to arrange and

classify this literature into its respective periods. Such an investigation would settle the fate of many hypotheses which are now cherished by scholars, hypotheses which concern not merely the literary material of the Bible, but doctrines such as inspiration and canonicity. No student can solve these problems without taking the Apocryphal books into the account. There are some reasons which seem to indicate that one would do well to begin with them in the investigation of many points of Old Testament history and literature.

ARE THERE MACCABEAN PSALMS? II.

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PSALM 74.

This Psalm has been assigned either to the invasion of Nebuchadnezzar, or to the time of the Maccabees. It has been thought by some that it refers to the time of the Persian General Bagoses (See Josephus' *Antiq.* 11: 7.) But this occupation was not accompanied by any injury to the building itself, much less by reducing it to ashes. And so critics are in general divided in opinion between the dates first mentioned.

1. *Arguments in favor of its Maccabean authorship.* The plundering of the Temple, the massacre of the citizens, and the selling of others into slavery, favor this time. Such an invasion, for instance, as when Apollonius was sent by Antiochus to punish the inhabitants on account of an uprising, 167 B. C. On this occasion the city was laid waste by fire and sword, houses were destroyed as well as the walls of the city. Several of the Temple gates were burned, and many of the apartments were razed. Thousands were slain and others were taken captive.

But this Psalm may not refer to this invasion alone, but as well to the ones which had just preceded it, when Antiochus first began to meddle in the affairs of Jerusalem.

Expressions in the Psalm which favor the Maccabean view: (1) With vv. 4-8 compare the expression in 1 Macc. 4: 38, "They saw the Sanctuary desolate, and the Altar profaned, and the gates burnt up, and shrubs growing in the courts as in the forest, or on one of the mountains; yea, and the Priests' chambers pulled down." (2) In v. 4 the "signs" were in the place where Jehovah was wont to reveal Himself. This would harmonize with the "abomination of desolation," the image which Antiochus had caused to be placed on the Altar of the Court (1 Macc. 1: 54, 59). Whatever its specific

reference may be, it is no doubt contrasted with "our signs" in vs. 9. (3) The LXX renders the expression "carved work," in v. 6, as "doors" or "gates;" this is in striking correspondence with 1 Macc. 4: 38; 2 Macc. 8: 33. Compare with these, v. 7 of the Psalm. (4) In v. 8 the "places of assembly of God" refer to the Synagogues (cf. R. V.). This indicates a late origin of the Psalm. (5) V. 9 states that Prophecy had ceased, "There is no more any prophet" (cf. 1 Macc. 4: 46; 9: 27). At the time of the Maccabees the voice of Prophecy had been silent for two hundred and fifty years. (6) In v. 20a, "Have respect unto the Covenant," refers naturally to this period. The Covenant referred to is that of Circumcision. Many were put to death for observing it. Hence this sign, which was originally a sign of God's protection, became the very opposite at this time. And so this prayer to God to remember his ancient covenant, made with His people, would be natural and fitting under these circumstances. (7) V. 20b, "For the dark places of the earth are full of the habitations of violence," naturally refers to the Maccabean period. From 1 Macc. 2: 26ff, and 2 Macc. 6: 11, we learn that those who were persecuted took refuge in the mountains, but were tracked thither and slain in their hiding places, and thus those places came in reality to be 'habitations of violence.' (8) The thought of reproaching God, as found in v. 10, 18, 22, is worthy of notice. It certainly harmonizes well with the spirit of the Maccabean conflict, as it was essentially a war against the God of the Jewish people.

2. *A Consideration of the arguments for placing it in the Chaldean times.* (1) In general, it is said that there is nothing in this Psalm inconsistent with the Chaldean invasion. The desolation of Jerusalem is applicable to that event, and while certain verses (8b and 9b) favor the Maccabean period, other expressions are more in accord with the earlier period; such as v. 7, "They have set thy Sanctuary on Fire." This, it is maintained, can only refer to the destruction of the Temple by the Chaldeans, because Antiochus, although he plundered the Temple, only burnt the gates and porches of it. There was not such a complete destruction in the Maccabean period

as implied in this Psalm. (2) The expression "synagogues of God" in v. 8, being a strong point in favor of a late date, has called forth several explanations from those who oppose this view. The literal translation, as we have already noticed, is "meeting places of God (El)," and so some have referred it to the ancient Sanctuaries of the land, the high places, etc. To this the answer is given that it is hard to see how any pious Israelite would lament the destruction of these high places, because after the founding of the Central Sanctuary at Jerusalem, they became the seats of false religious worship. Nor can it refer to the Temple, as some suppose, as representing all the assemblies of God in the land, because the Temple has already been mentioned in v. 7, and this evidently refers to something different. These explanations seem unnatural and forced, in order to explain away a weighty argument in favor of a late authorship. (3) The same may be said of the expression in v. 9, "There is no more any prophet," which some try to fit into the Chaldean period. We have already noticed that it is entirely applicable to the Maccabean period. The explanations of those who would refer it to the earlier period seem very labored—such as, that the prophetic work of Jeremiah terminated with the destruction of the Temple, hence the cessation of his office gave rise to this complaint; or, that it may refer to the middle of the exile, which was devoid of prophetic utterances. These as well as others of similar purport, seem forced. If v. 8 refers to the Synagogues, v. 9 harmonizes with it, giving a like sounding lament. Compare 1 Macc. 4: 46; 9: 27; 14: 41, in which the absence of prophets is mentioned.

These are some of the chief arguments on each side of the question in reference to this Psalm. And, though we do not find every particular to fit with mathematical precision, it, nevertheless, seems far the more reasonable, from the evidence we have before us, to assign this Psalm to the Maccabean period.

But may not a different theory offer a possible solution of the question. We have seen that there are references in these Psalms, which seem to favor an earlier time than that of the Maccabees. Is there anything unreasonable in suppos-

ing that this Psalm (as well as some others, e. g., 44, 79, 83) was written at an earlier period,—perhaps Psalms 74 and 79 being originally composed at the time of the Chaldean invasion (cf. discussion above)—and that afterwards in the Maccabean struggle they were worked over and given a fresh setting, with new expressions and references in harmony with the condition of affairs at this later period? Will not this theory cover the facts, and meet the difficulties more satisfactorily than any other?

PSALM 83.

This Psalm describes a league of nations, whose object was to destroy Israel from being a nation. Some (e. g. Hupfield and De Wette) think we must regard this as a poetic description, since we have no record of any time in the history of the chosen people when all the nations here mentioned were united in a league against Israel. It is contrary to the facts of history that some of the nations here mentioned should have done so. All the enemies that Israel ever had are poetically described as rising against her at this time.

But the more general opinion is, that this Psalm serves to supplement some definite, historical event; and those of this mind are divided in their views between two dates for its composition:

a. To the events recorded in 1 Macc. 5, and Josephus' *Antiq.* 12: 8.

b. To the war of Jehoshaphat against the Edomites and surrounding nations. See 2 Chron. 20.

1. *In favor of the Maccabean period.* (1) In general it is stated that there is no period that will explain the situation so well as that recorded in 1 Macc. 5. It is recorded that after Judas had caused the altar of the Temple to be built, and the Sanctuary to be repaired, it displeased the surrounding nations, and they made a league to destroy the Israelites. It is maintained that this was at the instigation of the Syrians. (2) A difficulty arises when we consider the nations mentioned. Of the ten ethnic nations mentioned in vs. 6–8 of this Psalm, six are found included in the list of nations men-

tioned in 1 Macc. 5. The remaining four not mentioned there are the Hagarenes or Hagrites, Gebal, Amalek, and Assyria. The Hagarenes or Hagrites are mentioned in Assyrian inscriptions, also in 1 Chron. 5: 10, 19, 20; 40: 38; 27: 31. Gebal is only mentioned once in the Old Testament (Ezek. 27: 9) as the name of a city. It is mentioned in the Targums and in Josephus' *Antiq.* 2: 1, 2, as a part of Idumea. Prof. Cheyne says that "the name was applied illegitimately to a part of the south country of Judea appropriated by the Edomites." Thus these two names may have continued down to the times of the Maccabees. A greater difficulty occurs in accounting for the two remaining names. From 1 Chron. 4: 42, 43 we learn that Amalek was destroyed as a nation. This is met by saying that Amalek is mentioned here perhaps in a poetic way, as one of the old enemies of Israel, though she was at this time a subject nation. A parallel is suggested in the Book of Esther 3: 1 where Haman is represented as a descendant of Agag. The mention of the Assyrians here, also, does not harmonize with this late date, for in the time of the Maccabees Assyria no longer existed as a nation. But in 2 Kings 23: 29 (cf. Josephus' *Antiq.* 10: 5, 1), Jer. 2: 18 and Lam. 5: 6, the word is used to indicate Babylon; and in Ezra 6: 22 it is used to denote Persia. And so, it is said, why may it not as well have been applied in this connection to the Syrians (as according to some it is used in Isa. 19: 23-25; 27: 13 and Zech. 10: 11)? (3) Now when we come to apply this Psalm to the events recorded in 2 Chron. 20, in the time of Jehoshaphat, we are met with difficulties equally great, if not greater, in attempting to account for the nations. Even granting that some of these doubtful names can be accounted for at this time, there remain Amalek, Philistia, Tyre and Asshur which are not mentioned by the Chronicler in this connection.

2. *A consideration of arguments for the early date.* (1) From the subordinate position in v. 8, it is argued that this favors an early date, before Assyria had become a leading nation. In this Psalm they are described as allies of the Sons of Lot. Further, it is maintained, that even granting that the term Assyria is used to indicate the Syrians, on the supposition of

a Maccabean date, it is hard to account for the subordinate position they seem to occupy, according to the representation of this Psalm. In the Maccabean period they were leaders. But Hitzig has pointed out the fact that on at least three occasions the Syrian troops acted a subordinate part in the great struggle (1 Macc. 3: 41; 7: 39; 11: 60). (2) The nations Amalek, Philistia, Tyre and Asshur not being mentioned in 2 Chron. 20 is accounted for by saying that, though in all probability included in this league, they occupied a subordinate place in it. (3) The comparison of Jehoshaphat's prayer in 2 Chron. 20: 11 with Psalm 83: 11, and also the remark with which the narrative ends, "and the fear of God was on all the kingdoms of the countries, when they heard that the Lord fought against the enemies of Israel" (2 Chron. 20: 29) which seems like an answer to the prayer with which this Psalm closes, have been suggested as favoring the earlier date. (4) Other arguments, such as these, that the attempt of this league was to destroy Israel as a nation, and the fact that they attempted to keep their plans secret, which have been brought forward to favor the time of Jehoshaphat, can refer equally well to the event referred to in the time of Maccabees.

These are some of the principal arguments for and against the Maccabean authorship of this Psalm. The great difficulty, as we have seen, is to account for the list of nations in either of the two periods mentioned. On the whole, it seems to favor the Maccabean period. And this view is strengthened when we compare the spirit of the Psalm (which is an important factor in deciding such a question), with the other Psalms which more probably refer to this late period.

PSALM 79.

We have now come to the last Psalm we shall consider in this connection. Critics are quite generally agreed that Psalm 79 refers to the same circumstances as are described in Psalm 74, and therefore whatever arguments go to prove the Maccabean authorship of the latter may be applied to the former. Graetz, however, while maintaining the Maccabean

authorship of Psalm 74, refers this Psalm to the time of the Chaldean invasion.

The facts of similarity of style* in both Psalms,—that they have the same Asaphic stamp, the same complaints being found in each, as to the destruction of the city and Temple, and the massacre of the servants of God; and that the general idea pervading both Psalms is suffering in behalf of one's faith,—strongly favor the inference that these two Psalms refer to the same calamity, even if not written by the same poet.

We might let the matter rest there, were it not for the fact that strong grounds have been taken against the Maccabean authorship of Psalm 79, and so the inference might be drawn, since both of these Psalms evidently refer to the same general period, and since Psalm 79 cannot be Maccabean, therefore Psalm 74 is not.

Leaving out of consideration several minor points which have little or no weight in the question, let us confine our attention to two of the more weighty objections against the Maccabean authorship of this Psalm.

1. Verses 6 and 7 of this Psalm,

Pour out thy wrath upon the heathen that know thee not,
And upon the kingdoms that call not upon thy name.
For they have devoured Jacob,
And laid waste his habitation,"

are almost exactly paralleled in Jer. 10: 25. It is claimed that Jeremiah quotes from this Psalm, and not the Psalmist from Jeremiah. If so, this excludes the Maccabean authorship of this Psalm. As favoring the prior authorship of the Psalm the following points may be mentioned: (1) It is the custom of Jeremiah to quote from other writers. This by

* Comp. 79: 5, "how long . . . forever," with 74: 1, 10, "Why hast thou cast us off forever?" "How long . . . forever." Also, 79: 10, "Be known," etc., with 74: 5, "They seemed," etc. (R. V.), "made themselves known" (R. V. margin). Also, 79: 1, "The desecration of the Temple," with 74: 3, 7, "Evil . . . done in the sanctuary," "profaned the dwelling-place of thy name." Also, 79: 2, "The flesh of thy saints unto the beasts," etc., with 74: 14, 19, "meat to the people inhabiting the wilderness," "soul of thy turtle-dove unto the wild beasts." Also, 79: 12, "Their reproach, where-with they have reproached thee," with 74: 10, "How long . . . shall the adversary reproach" (cf. vs. 18, 22).

itself favors the passage in the Psalm in this connection being the original one. Jer. 10: 24 is thought to be based on Psalm 6: 1. (2) The verses in the Psalm have a more natural position than in Jeremiah. In Jer. 10: 25, the prayer that God would punish the heathen, follows immediately the complaint of his wrath burning against Israel. (3) In Psalm 79: 7 the difficult singular verb "devour" is changed into the plural in Jer. 10: 25, and this thought is expanded in the following phrases, "yea, they have devoured him and consumed him."

As favoring the prior authorship of the Jeremiah passage the following points may be noticed:* (1) It is maintained that the Jeremiah passage is not out of place in its connection, but is more definitely situated than where found in the Psalm. A contrast is expressed between the fact that God would correct his own people with judgment (i. e. in a measure), but all his fury would be poured out on his enemies. This points to the passage in Jeremiah being the original one. Others, however, do not think that the connection in Jeremiah is any closer than in the Psalm. And so they leave the question an open one as to which is the original position. (2) A much stronger point may be mentioned. If the Psalm was written before the Jeremiah passage, it must refer to the Chaldean invasion. And if so, it must have been composed after the city had been captured, as shown by the language. Now if we say that Jeremiah in this connection quotes from this Psalm, a serious difficulty arises, for in a previous part of this same chapter, the Captivity is predicted (vs. 17, 18), and this indicates that this chapter was written some time before the Psalm. This point is met by saying that the chapter in the present form was not written till after the destruction of Jerusalem. But there is no proof for this statement. While we may regard the question an open one, this last point seems

* We may leave out of consideration the question of language (which has been brought forward to show that the language in the Psalm passage is less original and elegant, than found in Jeremiah), as this is rather a doubtful method of proof. In reference to the singular verb *akal* in vs. 7 it may be well to note that the more probable explanation is the impersonal use of the verb, "one hath devoured," with which the plural might readily alternate.

to throw the balance of probability in favor of the earlier authorship of Jeremiah.

2. The second objection against the Maccabean authorship of this Psalm can now be taken up. In 1 Macc. 7: 16, 17, where is described the treacherous massacre of sixty scribes by Alcimus and Bacchides, vs. 2 and 3 of this Psalm are quoted: "Howbeit he took of them threescores men, and slew them in one day, according to the words which he wrote, 'The flesh of thy Saints have they cast out, and their blood have they shed 'round about Jerusalem, and there was none to bury them.'"

Now it is asserted that the introductory formula, "according to the words which he wrote" (the Syriac inserts "the prophet"), is the common mode of quoting from the Canonical Scriptures; hence the quotation could not have been from a Psalm which had its origin in the Maccabean struggle. But this is not conclusive, for no doubt this Psalm had already been introduced into the Temple hymn-book. And further it would be quite natural for the author of 1 Maccabees to quote from a hymn, which had its origin in the events he is describing.

It is interesting to note in this connection that, according to some, another reference is found to this Psalm in 1 Maccabees 1: 37 (comp. *Psa.* 79: 1, 3). Others find a reference in the Book of Daniel to this Psalm (comp. *Dan.* 9: 16 with *Psa.* 79: 8, 4).

While this is an open question, as is that of the quotation from Jeremiah, it seems on the whole more natural to think that the quotation in 1 Macc. is from a Psalm which had its origin, at least in its present form, in this conflict.

Murray, in his "Origin and Growth of the Psalms" (pp. 124, 125), says in reference to Psalms 74 and 79, "by some they have been referred very unfitly to the period of the Chaldean invasion, but this had immediately no religious end in view, nor was, in any sense of the word, a persecution; it was a piece of political and military strategy to break the defensive power of Egypt by removing from its boundary a people who were naturally friendly to it." These words

have much weight, since they come from one who is on the whole opposed to the Maccabean theory.

Of the four Psalms considered, the date of the 83d seems the most doubtful. But it not only harmonizes better with the circumstances of this late period than any earlier one, but also with the general spirit which pervades the other Psalms, which it seems more reasonable to refer to the Maccabean times.

POST-EXILIC LEGALISM AND POST-EXILIC LITERATURE.

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In the Old Testament discussions of recent years the Psalms have not enjoyed the prominence which has been accorded the Law and the Prophets. For this there were good reasons. The new scheme of the development of the religion of the Old Testament, whatever its merits or demerits may be, is based primarily upon the readjustment of the sources as found in the Pentateuch, and secondarily, upon the bearings of the prophetic writings upon these rearranged sources. According to the new views, the Pentateuch still furnishes the leading *motif* for the unfolding of the religious ideas found in the Old Testament, although it is no longer conceded the historical priority formerly claimed for it. The Psalms, on the other hand, when contrasted with the legal and prophetical writings, did not have a primary importance or bearing upon this reconstruction of Old Testament history and religion, and as the most natural thing in the world, their closer literary and religious study was left to be done when the fundamentals and foundations of the new scheme should have been settled and fixed to the satisfaction of the builders. Recently, though, the work of adjusting the Psalms also to the accepted ideas of Old Testament criticism and theology

has been undertaken. It is chiefly the merit of Professor Cheyne and his Lectures to have brought this problem into the forefront of Old Testament debate. In this respect the English school is outstripping the Germans and the pupils surpassing their masters. Cheyne is entitled to the distinction of being a pioneer and pathfinder in this task, although he is not the first or only one who claims that practically the whole of the collection of the Psalms is post-exilic. That the Psalms constitute the "Hymnbook" of the second temple has been a current claim in German critical circles for years, but not before has so systematic an attempt been made to vindicate in detail this era for these sacred lyrics. That such a date may be and doubtless is demanded by consistency in maintaining the Graf-Wellhausen reconstruction theory, scarcely admits of a doubt. The great question, however, remains, whether the contents of the Psalms are such that they can be explained as the product of a period of the kind and character of the post-exilic. Could such a soil produce such a harvest?

Fortunately the sources for our knowledge of the post-exilic period are, on the whole, excellent and abundant. Some of them we have in the canonical Scriptures themselves. Then come the Apocrypha, the Apocalypses and allied writings, Josephus, Philo, the New Testament, and even the later literature of Judaism. For even if many of these documents were written at a later date, their roots nevertheless reach down to this period, and they present the results of forces and factors that have been operative ever since the Return. The *Pirke Aboth*, for instance, although a part of the Mishnah, is nevertheless a source of the first quality for the study of post-exilic Judaism. These works, all, even those that were edited at a comparatively late date, are all the more valuable, because it is acknowledged on all hands that the general trend and tendency of Jewish spiritual and religious life was the same throughout the post-exilic period. The time is passed when such productions could be regarded merely in the light of curiosities of literature; they are sources of prime value for the investigation of the religious ups and downs in the Israel of this period.

The one controlling factor in this religious life was the nomistic principle. It matters not whether we regard the law as a new or an old thing in Israel in the days of Ezra, certain it is that the law and its observance became for the people the one central thought and aim, and to this one idea was harmonized and adjusted the entire religious thought and life of the nation. To use a word of Deutsch, in his *Literary Remains*, the Jews returned from the captivity a "pilgrim band," that expected from the observance of the Torah the deliverance and prosperity of Israel. This nomism had its beginning in the restoration of Ezra and Nehemiah. The relations between God and his people are determined exclusively by the establishment of the law, and the promise to comply with this law in the establishment of a covenant with God (Ezra 10: 2, 3; Neh. 10: 1sq.). The prayers of Ezra (Ezra 9; Neh. 9) do not close with a petition for pardon, but with a renewed promise to do the deeds of the law, and upon their obedience the hope is based that God will re-establish his former relation to his people. Nehemiah closes his report of his work with the petition that God would remember this work and deal with him accordingly (Neh. 13: 31, cf. vv. 14, 22; 5: 19). The books of Ezra and Nehemiah base, in a one-sided manner, their system upon the law; they practically ignore the prophets. Accordingly post-exilic prophecy in the voice of Malachi cries out against this false position. It passes judgment of condemnation upon the legalistic features of contemporary religious life, and declares that external legal obedience without true regeneration is worthless, leading to hypocrisy. The voice of warning resounds unheard, and the legalistic tendency once operative became all predominant, among the people. Israel becomes a people of the Law. The Law is the Revelation of God (Ez. 9: 13, 14), even prophecy aims to reestablish the Law (Ez. 9: 29); all evil comes from a transgression of the Law (Ez. 9: 34). When Jehovah renews his relations to Israel, this is indeed an act of mercy (Ez. 9: 19, 27, 28, 34) but is conditional upon the people's promise to obey the Law (Ez. 9 and Neh. 9). The prophetic message which demanded faith is crowded back in the consciousness of the people and

supplanted by the legalistic ideal entirely (cf. Weber *Die Lehren des Talmuds*).

Searching a little more closely as to the ideas and ideals which formed the basis of this nomistic principle and the absolute reign of the Law in Israel, it is seen in the conviction that it regulates entirely the relation of God to man, and that strictly, in a juristic sense, God deals strictly with man according to their obedience or disobedience to the law. The principle of salvation by the deeds of the law, which Christ and his apostles, particularly St. Paul, were compelled to combat in so determined a manner, is the keynote of post-exilic Judaism. This demarcation between Christ and the official leaders in Israel in his day was by no means the mushroom growth of a night, but was the result of factors and forces which had been active in the religious development of Israel for centuries, in fact ever since the Exile. Practically the relation between God and man had been reduced to a mathematical problem, in which rewards and punishments were meted out strictly in accordance with the obedience or disobedience of the minutiae of the law. It is not at all surprising that the Messianic idea of the inter-Testament and the New Testament Judaism had degenerated from the high spiritual ideals of Isaiah and had assumed the carnal character as we hear it from the tongues of the Pharisees and Scribes in the New Testament days, and as we find it recorded in such works as the Psalms of Solomon, the Book of Enoch (particularly the first part), and other works of this period. The relation between God and man depending upon the law alone, there was no need of any Messiah or Messianic kingdom other than to establish the people of the Law in their kingdom of earthly splendor to which their obedience would entitle them. The Law from being a means to an end, and that end (to quote St. Paul) the being a schoolmaster to Christ, had become an end in itself, thus everything in the old Prophetic system of Israel's religion had to be readjusted to this new supreme principle, and accordingly, too, post-exilic Judaism is not a further development along national lines of pre-exilic Judaism, but is a new departure and a radical deviation from prophetic teachings. The prophetic ideas of the

covenant, of which trust in the mercy and grace of God was the foundation stone, give way to a purely juristic idea. The covenant is a legal contract, to which both parts and parties are bound to adhere and live. The people is under contract to observe all the minutiae of the law; and in consideration of this, God is under obligation to reward and repay the people in accordance with their fidelity. This applies to both the individual and to the nation. Work and wages are in exact relation and correspondence to each other. He who does much receives great rewards. And to make matters worse, this observance is conceived entirely as an external matter. This formalistic feature of post-exilic Judaism is no more than the natural outcome of such a principle. The hope for pay and reward is the prime motive of obeying the law. The deeper ideas of love to God, obedience to him and of gratitude; of spiritual factors in religious life and work, practically disappear from the life of Israel. To use the words of Schürer (*Geschichte der Jüdischen Volkes im Zeitalter Jesu Christ*, Vol. II. p. 389 sq.), the entire religious life of the Jewish people of the New Testament era centers around the two poles of obedience to the law and the hope of future reward based upon this obedience. Only the external act, and never the quality of the act, came into consideration. The views combated by the New Testament present fully and completely the character of the Jewish religious life of the post-exilic era (cf. Weber, l. c. §59, p. 267).

That this presentation of this religious trend and tendency of this age is amply authenticated by reliable sources can be seen by a reference to the literature of the period. It is true that the formal injunction to obey the Law is not found as often as one might suppose and expect. But the fact of the matter is, that it is regarded as self-evident that this, and this alone, is the cardinal principle of the entire religious system. Judas the Maccabean, (1 Macc. 3: 21) says significantly, "We fight for our lives and for our Law" (cf. also 1 Macc. 6: 29, and 2 Macc. 7: 2, 23, 30, 37). The entire cycle of wisdom ideas found in Jesus Sirach and other apocrypha is based upon this principle, and the same is true of the Book of Enoch, the Jewish parts of the Sibylline Oracles, the Psalms

of Solomon and the remainder of inter-Testament literature. All are nomistic to the core.

Can the Psalter be the product of such a period and such an age? Is it not significant that the New Testament so frequently quotes the Psalter against the teachings of its day, which teachings were the best expression of the outcome of this thought of the entire period? Again, is it not significant that in the entire post-exilic literature there is so exceedingly little evidence that the Psalms had any marked influence on the development of religious thought? The favorite phrase that it was the "Hymnbook of the Second Temple" is a *mot* and that is all; it has no support in contemporary literature. And again, is it possible that the Psalms, with their naturally different views on such fundamental subjects as the relation of God to man, the covenant, sin, transgression, pardon, and so forth, could have originated in this period? It is about as probable as that tropical plants will bloom in Labrador. The Psalms could not have been the Hymnbook of the Second Temple, simply because its theology does not reflect the spirit and contents of the theology of the Second Temple. They differ not only in degree, but in kind and *toto coelo*. Post-exilic Judaism had little use for such ideas as we have in the Psalms, particularly in regard to such subjects as sin, and pardon, and mercy. While in itself there is nothing culpable in declaring the Psalms exilic or post-exilic, and while the one or the other may be Maccabean even, yet as a collection of sacred lyrics their thoughts and teachings could, under no circumstances, have originated in the post-exilic era. The desert of Sahara does not produce the vine and the fig.

IS PHYSICAL DEATH A PENALTY?

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This question has had an extensive influence in the history of religious thought, an influence which has, doubtless, been largely unconscious, but nevertheless, real. From the time of Augustine, at least, the great body of the church has answered it in the affirmative, and there does not appear to have been a time when this body has carefully considered the grounds on which their affirmation rested. There have been at times parties or individuals who have denied it, but they have never been successful in making such an analysis and presentation of the facts involved as to bear weight with their opponents; and so it has resulted that the answer given by the larger party has been in greater or less degree carried to its logical conclusion, and thus been instrumental in giving shape to the leading theological systems that have grown up.

It becomes an interesting and instructive task, therefore, to trace this influence and note its extent, and the changes that would follow if the question were to be successfully denied. It is the purpose of the writer in this article to pursue this course with regard to the two great types of belief between which the Protestant world of to-day is divided, the Calvinistic and Arminian. This is done with the belief that in this way the most radical defects of the two systems will be exposed and their remedy suggested. Although it is not assumed that either was consciously built up from this question as a starting point, it can easily be shown that the answer given to it vitally affects the logic of each. Calvinists have uniformly answered it in the affirmative and carried that answer to its natural conclusion, compelling us at times to surrender our natural convictions and instinctive judgments to the logic of their system. Arminians, also, with perhaps some exceptions, have given it at least a qualified affirmation; but as a fundamental postulate in their theology is that

there can be no penalty except for voluntary transgression with power to the contrary, one effect of this affirmation has been to lead them into ambiguous and often contradictory statements in trying to reconcile this with their other position.

In passing to examine the subject more in detail, it is to be noted that the question is primarily one of exegesis. The scripture basis for the position taken by both parties is found mainly in two passages. The first is Gen. 2 : 17, "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." The second is Romans 5 : 12-21, beginning "Therefore as through one man sin entered into the world and death through sin; and so death passed unto all men for that all sinned." The former of these has commonly been interpreted as conveying a threat—as announcing a visitation of divine wrath in case of disobedience; the latter as assuming that certain penal evils have befallen mankind in consequence of the transgression in Eden.

The point at which our question first touches the logic of the Calvinistic system may readily be shown by one or two quotations from writings pertaining to the latter passage. Dr. Charles Hodge, who belongs to that class of theologians who believe that Adam stood as the representative of his posterity, and that the guilt and culpability of his sin were imputed to them, writes as follows: "The infliction of penal evils implies the violation of law; the violation of the law of Moses will not account for the universality of death, because men died before that law was given. Neither is the violation of the law of nature sufficient to explain the fact that all men are subject to death, because even those die who have never broken that law. As therefore, death supposes transgression, and neither the law of Moses or the law of nature embraces all the victims of death, it follows that men are subject to penal evils on account of the sin of Adam; it is for the offence of one that many die."* Dr. Shedd, who is one of those who hold that the race was present in Adam and partook of his sin says: "Death supposes sin and sin

* Commentary on Romans. Robert Carter and Brothers. New York, 1880, pp. 119 and 120.

supposes a law. They must, therefore, have committed a sin of some kind against a law of some kind. The Mosaic law and the law of conscience have been ruled out of the case. These persons must, therefore, have sinned against the commandment in Eden, the probationary statute; and their sin was not similar to Adam's but Adam's identical sin; the very sin numerically of the one man."
 "The penalty of death which they suffer is not founded upon their actual and individual transgressions, but upon the sin of one man."*

These extracts from the exegetical works of these two writers illustrate the views held by Calvinists of different schools in regard to the meaning of this passage. As will be seen it is made to support the doctrine of original sin, and the point that deserves special attention is that in both cases the argument rests upon the assumption that death is a penalty. Starting with this assumption the argument runs syllogistically as follows: whoever suffers death suffers a penalty. All men suffer death; therefore all men suffer a penalty. Further, whoever suffers a penalty is guilty of transgression. All men suffer a penalty; therefore all men are guilty of transgression. This is all clear and direct, and we are led at once to inquire into the nature of the transgression that has such far reaching consequences. It cannot be the transgression of the law of Moses, because many died before it was given. It cannot be the breaking of any law of obligation or morality, because multitudes of infants and other irresponsible persons die without ever knowing of such a law. There is, therefore, no possible ground for attributing universal guilt to mankind except by ascribing it in some way to the sin of Adam. Examining this argument we find the deductive process to be correct; the fault, if any exists, must be found in the premises. But since we cannot deny that all men die, we have no alternative, if we reject the doctrine of original sin, but to deny that death is a penalty.

It should be clearly observed at this point that this doctrine is purely the outcome of a logical process, and not taught in the Scriptures. The Scriptures nowhere say that mankind

* Commentary on Romans. Charles Scribner's Sons. p. 134.

sinned in Adam or that they are guilty or responsible for his sin. As a logical conclusion, moreover, it carries with it the inherent weakness of being opposed to what we believe in regard to the primary facts of our personality. It involves a conception of the will and personal responsibility that contradicts the intuitive judgments and the testimony of consciousness. This is the fundamental difficulty in the Calvinistic system. The facts of consciousness and reason, especially such as pertain to the will, are practically suppressed in its theoretical and logical development. The necessity for this grows out of its conception of sin, and this, as we have seen, is the inevitable consequence of maintaining the idea that death is a penalty.

When we come to the study of Arminian writers, we find it impossible to represent the views of all by extracts from the writings of one or two. Holding as all do that there can be no responsibility for an act that was not voluntarily committed, they thus avoid at this point the difficulties involved in the Calvinistic treatment of the will. But, as beforesaid, most of them give at least a qualified assent to the assumption that death is a penalty, and so they are driven to hold in some form the doctrine of original sin. They therefore place upon themselves the responsibility of reconciling two statements which in themselves appear to be self-contradictory. The result of their attempts to meet the difficulty may be judged from the following remarks of a recent Arminian writer: "Much of the Arminian treatment of original sin is unsatisfactory. Native desert of penal retribution cannot be reconciled with the determining principles of the Arminian system. Hence Arminians who accept such a doctrine of original sin, as not a few have done, are involved in confusion and contradiction in attempting its reconciliation with their own system."* Such being the case, we shall not attempt to give the different views held, but as an illustration of the method pursued, shall try simply to make a summary of the one which seems to be the most prevalent. In doing this, it is to be remembered that the result to be effected is the pres-

* Miley, *Systematic Theology*, Vol. I. New York: Hunt and Eaton. p. 521, footnote.

entation of the doctrine of original sin in such a form that it will not conflict with the axiom that responsibility for an act implies the power to do the opposite of that act. To this end Dr. Whedon maintains the following assertions. Adam was created in the full possession of his powers so that he could freely choose between good and evil. By his sin his powers were depraved. His sin excluded the Holy Spirit so that the main motive to holy living was lost. In this condition, to quote Dr. Whedon's own words, "He is indeed perhaps in every respect intrinsically and organically a free agent. Yet, inasmuch as holy action is placed beyond his reach, he is no longer *objectively* free to holiness and right, and is unable to do that which is pleasing in the sight of God. He is, therefore, under sentence of temporal, moral and eternal death." In his own case he was responsible and liable to punishment because he committed the sin with full power to do the contrary. As to himself, then, he is depraved in nature and justly liable to penalty. This depravity of nature he may transmit to his posterity because by a law of nature like begets like. His responsibility *cannot* be transmitted to them because they have not shared voluntarily in his transgression. The condition under which they came into being is described by Dr. Whedon as follows, "Intellect, conscience, moral feeling, all are dim, and the will no longer executes with steady, unvarying purpose, their high suggestions. Passion, appetite, heated impulse obtain the ascendant. That blessed spirit whose presence enabled order and right to reign has been closed off. *Love to God is no longer felt*; and as it *cannot be a motive* for action, so no action can be right and pleasing to God. The way of truth is now unknown, as the way of right is unloved. Man is *still a free agent*, but free only *amid various alternatives* of evil. The way of right and that pleasing to God are excluded equally from his knowledge, his affections and his will. To the truly good he is no longer objectively a free agent In the system as thus described the exclusion of all free agency for good *excludes all responsibility for the absence of good*. There can be no obligation to put forth a volition never in the agent's power . . . Hence his *evil*, though a *moral evil*,

is not a *responsible* evil. His *sin* is such only as being *opposite to the divine law, not as subjecting him to its penalty.*" The existence of a posterity to Adam is possible only by the suspension of the penalty pronounced against him and which could have been justly executed upon him. If the sentence of death had been immediately carried out the race would have come to an end with him. The suspension of the sentence and the propagation of the race, however, become possible because of a redemptive system previously provided. "In view of the future atonement, the natural continuity of the human race remains uninterrupted, and a basis is thus afforded for a new system. In view of the same atonement, the Holy Spirit is restored, whereby motives in the direction of spiritual reality may become grounds of action and their proper improvement may lead to justification and regeneration. Man does not thereby receive any new faculty. He is not even *made* to be a free agent: for he never ceased to be such; only spiritual things, and the possibility of pleasing God are again *brought within the reach* of his free agency." Of man in this condition it is said in another place, "Mankind are held therefore, as still depraved, and as prospectively *certain evil doers*. But as this nature is overlaid with a power of spiritual free agency, their evil doings, which were before necessary and irresponsible, become now free and guilty. They are held, therefore, not only as *presumptively evil doers*, but *presumptively responsible sinners*. Adam, indeed, renders them sinners, but it is only in view of Christ that God holds them responsible as sinners. If he had not come, they would not have known *responsible* sin, and, inasmuch as all are presumptively and prospectively sinners, so sin is imputed to them before they commit sin. They are sinners by presumptive nature before they are sinners by action: and as such, a penal quality is conceptually cognized in their natural disease, mortality and death."*

This may be taken as a fair example of the reasoning of Arminian writers on this point. One cannot help feeling that it is labored and mechanical, and involves serious diffi-

* All references in this article to Dr. Whedon's views are to papers in the Bibliotheca Sacra, April, 1862; The Doctrines of Methodism; and the Methodist Quarterly Review, Oct. 1861, Arminian View of the Fall and Redemption.

culties. There is certainly no clear thought in speaking of a sin that produces no guilt or of a sinner who is without responsibility. Moreover, the person who is free to choose "only amid various alternatives of evil" is not free at all, whatever argument may be given to the contrary. The reasoning, therefore, seems to fail to meet the difficulty it was intended to overcome. The fact is, the Arminian view of human freedom can be maintained apart from the doctrine of original sin. In connection with this it cannot; the two are self-contradictory.

The above examples are sufficient to show the difficulty introduced into these two systems of theology by holding that death is penal. If that assumption is true, the difficulties are bound to exist, and we must take our choice between them. If it is not, they can very easily be disposed of. We pass, therefore, to consider whether there are valid grounds for maintaining that death is penal.

In proceeding to this, attention needs to be called to the fact that both Calvinists and Arminians have usually complicated the discussion by holding that the death alluded to in the passages quoted refers not to physical death alone, but to death spiritual and eternal as well. In order, therefore, to clear the subject from ambiguity thus introduced, it is necessary to make a somewhat minute analysis of the facts involved.

All will admit that evil resulted from the entrance of sin into the world, and that included in this evil is death in its various forms. It will therefore be pertinent to inquire, first, what are the ends to be subserved under the divine government by the permission or infliction of evil? Second, what are the different forms of evil which are covered by the term death?

Taking these inquiries up in order it may be said:

1. That evil may be penal. Penalty is evil inflicted by government for failure in duty; a failure arising from the transgression of some moral requirement. It thus implies ill-desert on the part of the one suffering it, and disapproval on the part of an authoritative power whose function it is to see that this requirement is obeyed. Penalty is thus adapted to

produce a two-fold effect: "First, it induces fear, the apprehension of similar evil in the case of transgression." The second effect of penalty is to make an impressive exhibition of the nature and ill-desert of sin, and thus lead to its renunciation.* Any evil which does not produce these effects through its manifest connection with the authority of government, does not secure the object of penalty and cannot in any rational sense be regarded as such.

2. Evil may be of the kind known as natural consequence. This is evil resulting from the breaking, or interruption in some way, of the natural laws that govern the operations of the physical or moral constitution: as the remorse that follows sin or the disease which grows out of the interference with the laws governing the functions of the body. Its purpose would, in the main, seem to be to call attention to courses of action which are harmful, and thus to prevent a person from continuing in them. But we must not confuse those natural laws whose violation is followed by evil of this kind, with the governmental enactments for whose violation penalty is inflicted. They do not arise in this way; they are brought into existence, or made operative, with the creation of the being to whom they apply; they have their place and do a certain work, but carry with them no thought of obligation or duty. It would be absurd to say, for instance, that the body was under obligation to obey the law of growth. There is no obligation in the case; it simply must follow the law when the conditions are favorable and fail to do it when they are not. This makes a marked difference between such laws and the laws for whose violation penalty is inflicted. The sufferings that arise from the violation of these natural laws are not penalty. They come upon every one who breaks them, no matter what his character may be or what his purpose when the law was broken. A man may break a law of health in the performance of duty, and duty will sometimes call upon him to do it, while a sinner may do the same thing in the violation of duty. The one will be rewarded for his fidelity to duty and the other punished for his remissness when the proper time comes, but the sufferings that follow

* Fairchild's Moral Philosophy. New York: Sheldon and Company. p. 150.

more immediately are, in the case of each, a natural consequence and not a penalty. Such evil cannot be made penal except by some readjustment of the conditions on the part of government which would show that in that instance it had been employed in a special and peculiar way.

3. A third form of evil is that which results from the application of remedial or disciplinary measures. These measures may be applied by individuals or by government. They do not necessarily imply ill-desert on the part of the one who suffers, or disapproval on the part of the one who applies them. A surgeon amputates a limb to save life, a parent places unpleasant restraint about a child for the child's good; God often works out a greater good to an individual or a nation by the "ministry of pain." The condition of labor and sorrow in which the race has existed since Adam and Eve were driven from Eden, has probably been of this nature. Nearly all the good for which we strive has to be gained by passing through a period of arduous struggle and self-denial imposed on us by the circumstances in which we are placed. Penalty may sometimes be mingled with evil of this kind, but this is not its usual object. Its purpose is rather to avoid penalty by perfecting a character that will, after the period of discipline has passed, be void of offence.

When we consider the different senses in which the term death is used, we find that there are three states or conditions of leading importance mentioned in the Scriptures to which the term is applied. First, it is applied to physical death, the separation of the soul from the body. Then to that degenerate state into which the soul naturally comes in consequence of falling into sin, and known in common language as spiritual death. This is the state described by Paul when he speaks of being dead in trespasses and sins.* Lastly, it is used in referring to the state of condemnation and misery following the judgment, in which the incorrigibly wicked suffer for their evil deeds, and which is called eternal death or the second death.

These are all doubtless evils; and when we examine them in the light of what has just been said on that subject, there

*Eph. 2:1.

will be no doubt in any one's mind as to the nature of the one last mentioned. The state into which the wicked pass at the judgment is uniformly described in the Scriptures as a state of penalty. It is a condition specially prepared for fallen beings in which they are shut out from the society of the righteous, and where, under the administration of the divine government, positive evil is inflicted upon them.

In regard to spiritual death, a moment's reflection will show that the case is different. This is not a state resulting from any governmental enactment, but is simply a natural consequence which, from the nature of the moral constitution, necessarily follows sin. When the soul becomes sinful, it falls away from God, and spiritual declension and degradation must follow, just as physical deterioration follows when the means of normal bodily development are refused or neglected. This spiritual declension follows to the soul, not in consequence of any judicial sentence, but from the conditions of its own nature. By entering the life of sin, the means of securing spiritual life and growth are neglected; the soul cuts itself off from the source of life, and declension must follow. The law of sin that leads to spiritual death is clearly set forth by Paul in the seventh and eighth chapters of Romans. He found a law in his members warring against the law of his mind and bringing him into captivity under it. He is here speaking of the aggregate force of man's natural appetites, impulses and passions. This he found to be working against him even after he had in his heart a desire for a higher life. It wrought with such a destructive tendency that he could only say of it, "the mind of the flesh is enmity against God." "The mind of the flesh is death." "If ye live after the flesh, ye must die." "O wretched man that I am, who shall deliver me from the body of this death?" But this death is not physical death nor the eternal death inflicted under the divine government as the penalty for sin. The law of sin of course leads to that and occasions it; but it is also followed by a result of its own, totally separate and distinct from the other. This result is spiritual death, the extinction of the spiritual faculties and powers; and it would follow its law even if there were no government concerned.

It becomes a necessity by the creation of the soul as it is. It would follow the fall of the soul into sin although government should enact to the contrary. God himself could not prevent it by an act of omnipotence without changing the nature of the soul and overthrowing the moral universe as it now exists. A man cannot from the nature of his being have the heart of a sinner and the spiritual experience of a saint.

If the foregoing statements are correct, it will be seen that the discussion narrows itself to this question: Is *physical* death a penalty? There are strong scriptural and rational grounds for believing that this also is not penal, but rather an element in the divine economy working independently of character, and which is remedial and disciplinary in its nature.

1. There is abundant evidence in Scripture that in the case of the good man death is not a penalty but a blessing. We have such language as the following: "Blessed are the dead that die in the Lord."* "Precious in the sight of the Lord is the death of his saints."† "For me to live is Christ, to die is gain."‡ "The righteous man perisheth and no one layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evils to come."§ This last verse seems almost to state a principle; by death the righteous are relieved from the trials and temptations of earth and through this passing evil brought into the full fruition of the Christian life. This is the only rational view of the case. How could death be a penalty in the case of a man whose years had been spent in doing deeds of benevolence and mercy, and in building up a character that God could approve? The only thought that satisfies us is that such a man will finally be taken away from a world which is full of snares for his soul and received into the companionship of those whose lives and characters are in accord with his own.

2. In addition to this positive teaching in regard to the

* Rev. 14:13.

† Psal. 114:15.

‡ Phil. 1:21.

§ Isa. 57:1.

death of good men, it may be said that the Scriptures nowhere, in the case of any one, teach that physical death is a penalty for sin in the broad sense of that term. Whenever the penalty of sin in this sense is mentioned, it is spoken of as being inflicted in the future. But to avoid ambiguity in presenting the teaching of the Scriptures on this point we must remember that there is a difference between the working of physical death in its absolute sense under the divine economy and the use that may be made of it for temporary and special purposes. In all ages death has been inflicted under human governments as a punishment for certain outward forms of wickedness. Deprivation of life is made use of under such circumstances as a means of maintaining the authority of the government and of restraining from outward forms of evil. We find the Scriptures, especially the Old Testament, making mention of the infliction of physical death for just such purposes as these. In those early ages, mankind, and especially the people of Israel, besides being under the divine government in the sense in which all nations have been under it, were under a peculiar and special form of it that pertained to their national and civil life. Under this theocratic rule they needed all the restraints and lessons that nations under other governments need, to preserve the authority of government and to secure the general welfare; and so we find that physical death was made use of, as it has been under all temporary governments. As an illustration of this we may take instances in which death was inflicted as a penalty for the transgression of civil enactments, as in the case of stoning a man for murder or idolatry: or as the punishment for some act of high-handed wickedness whose tendency was to corrupt the nation, as in the case of Dathan, Korah and Abiram. A still wider illustration is seen in the judgments brought upon communities or the people at large, as was true of the inhabitants of Sodom and Gomorrah, or the people overwhelmed by the flood. In all these cases we have instances in which physical death was employed for special purposes. It had a peculiar and manifest connection with government and its efficiency as penalty was due to this fact.

But these judgments were all for a special purpose, and had nothing to do with the final reckoning with wicked men; and so when we come to the New Testament where attention is called more clearly to man's accountability to the divine government in its broad sense, to the rewards and penalties of the future world, in which sin as a factor in human history is to be finally dealt with, instances of the direct interference of God in punishing men for outward forms of sin are rarely given. Attention is directed wholly to the penalty of sin in the generic sense of the word; and this penalty is never spoken of as physical death, but the eternal death following the judgment. John the Baptist said to the multitudes that came out to be baptized by him, "O generation of vipers, who hath warned you to flee from the wrath to come."* The Saviour in the parable of the tares, and in his discourse on the day of judgment in the twenty-fifth of Matthew, and elsewhere, teaches the doctrine. Paul writes to his Corinthian brethren, "We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he has done, whether it be good or bad,"† This is the uniform teaching of the New Testament. The concise statement of the Old is, that "the soul that sinneth it shall die."‡ It is to be observed here that it is the soul upon which the penalty is to fall and not the body. The teaching of the Scriptures may, therefore, be summed up in their own expressive language, "it is appointed unto men once to die, and after this cometh judgment."§

There are also two or three rational considerations growing out of our thought of God's relation to the world, that seem to sustain this view. In the creation of the world we assume that God had some definite end before him. We cannot think of him as exerting simply a purposeless and meaningless act of power. We do not need to discuss here what that end was; any end consistent with the character of God will answer our purpose.

* Matt. 3 : 7.

† 2 Cor. 5 : 10.

‡ Ezek. 18 : 20.

§ Heb. 9 : 27.

With such a definite end in view he created a new race capable of attaining to high and holy character and privilege. That he might carry the race forward to such an attainment, righteousness of life on their part was necessary. He, therefore, places upon Adam and Eve a mild restriction under which the development of character should be begun. But they failed to stand the test: they sinned, and the coming of sin into the world was the coming of a power for evil whose natural tendency is to increase and perpetuate itself. This, as any one knows, is one of the most startling facts about sin. Unless met and overcome by the motives to righteousness, it becomes more and more deadly and destructive. Sin, therefore, left to work out its natural results, would inevitably have been fatal to the race and would have frustrated the end God had in view in the creation. Unless, therefore, he was to give up his end and allow the race to fall in irretrievable ruin, he must introduce counteracting and remedial influences. Viewing physical death in the light of what we are able actually to know of its working, we shall find indications that it is acting as an agency of this nature.

1. We have already seen that it works in this way in the case of the good man. He is removed by death from the temptations, disease and infirmity incident to the life on earth, to a sphere of enjoyment and happiness far exceeding any blessing he could hope for here.

2. From the known tendency of sin to increase in power and destructiveness, the action of physical death in the case of the wicked man seems no less significant. By cutting him off in the midst of his sins, it acts in his case as a direct check to this self-perpetuating power, and thus affords a freer opportunity for the exercise of the saving and redemptive influences. It is a matter of common observation that a man is seldom converted after he reaches the age of sixty. It seems to be thus indicated that there is a point in human experience, in the neighborhood of man's threescore and ten, beyond which we need not ordinarily look for a change in character. If, then, a man who has spent his life in the service of sin passes this point unchanged, there is a strong probability, almost a certainty, that he will go on as he has be-

gun. His presence henceforth among those whose characters are yet unformed is mainly an evil, an evil unmitigated by any hope of good to himself. If he should live to the age of Methuselah, no influence in favor of virtue and righteousness would ever pass from his life to that of another. His influence on his children's children and on the community would be continually poisonous and deadly; to his own evil influence would be added that of others whose lives had been corrupted by him. This is the cumulative and self-perpetuating power of sin. It is, therefore, a merciful provision that the sinner is cut off in the midst of his wickedness and his blasting and poisonous influence brought to an end before it has reached too far beyond himself. The motives to righteousness can thus operate with less opposition and greater certainty on the lives of others still susceptible to saving influences.

A striking illustration of the tendency of sin to increase in power is seen in the case of the people who lived before the flood. Unrestrained by death, sin then went on gathering momentum from age to age till righteous character except in the family of Noah was blotted from the earth. Probably the most impressive lesson to be derived from the history of the antediluvian period, is that extreme length of days is no guarantee that the life begun in sin and nurtured amid evil surroundings will ever of itself turn to righteousness. After a full and fair opportunity had been given, God was obliged to say, "My spirit shall not strive with man forever, for that he also is flesh."* It is plainly implied here that divine forbearance was of no avail with a people given over to sin and wickedness. This occurred too at a time, in the earlier part of which, at least, the knowledge of God was clear and the motives to righteousness strong. It was said of Enoch that he walked with God, but the influences that wrought effectually with him were overcome in others by the multiplied forces of evil. Humanly speaking, it would seem as though God made the experiment to be a lesson and a proof to all future ages, that the influences by which he reaches the human heart under ordinary conditions are totally inade-

* Gen. 6:3.

quate to meet the forces of sin when these are allowed to work with a cumulative power. And so the deluge was necessary, and subsequent human life had to be cut down to a brief span before he could wisely begin the training of a peculiar people in the line of whom was to come at length the Saviour who would finally destroy the power of sin.

In our own day, with the influence of sin and evil as it is, how slowly does the work of evangelization and conversion progress! How infinitely more difficult would this work become if the power of sin were reinforced by the numbers and influence of men hardened in wickedness through lives extending indefinitely through the ages back to the creation! How little hope there would be of reaching the augmented millions of China or Africa, or even of maintaining a religious life in our more civilized and enlightened nation! We are told in the Scriptures that "the face of the Lord is against them that do evil to cut off the remembrance of them from the earth;" and on no other principle within our knowledge does it seem possible that he could exercise successfully his redemptive and saving forces.

3. One of the reasons leading to the adoption of the doctrine of original sin is the necessity of accounting for the death of infants. These suffer the penalty of death; but before they have, in their earthly life, committed any actual sin. They are, therefore, guilty either through the imputation of Adam's sin to them, or by actual participation with him in it. So runs the reasoning, but an entirely different view is possible; and one which seems to give strong support to the argument that death is not a penalty, but a remedial agency in the hands of God for recovering the race from the fall into sin. Let us look at the facts. A reference to statistics shows that a large part of the race, upward of one half,† die in infancy and early childhood; presumably before moral agency has been reached, and so, before they have committed any actual sin. It would seem to be a reasonable view of this fact to suppose that by the operation of physical death, God is able to remove these little ones at once

* Psal. 34:16.

† U. S. Census, 1880.

from the conditions of trial and temptation under which so many fall, to a sphere of choice and activity where the influences are all on the side of virtue, and where character can be formed without danger of fall and loss. We commonly suppose that across the boundary where these rescued ones are taken sin does not come. Their future development must, therefore, go on under more favorable conditions than those of earth.

An incidental fact, and yet one worthy of notice, is that this mortality among young children is by far the greatest in the more destitute parts of our great cities and other places where, by reason of extreme poverty, vice, and other unfavorable conditions, the child is least liable to be reached by the influences of Christianity and to grow up to rectitude of character. The death of young children, therefore, instead of being regarded as penal, would seem to suggest a contrary fact of wide importance under the divine government, viz: that God by the introduction of physical death as a saving principle, divided the realm in which human character should be formed and human destiny fixed, into two nearly equal parts. From one, so far as we know, sin is wholly excluded; while in the other its self-propagating power is greatly lessened by the operation of death in limiting the influence of wicked men to a comparatively short time.

In view of these facts another reason appears for discrediting the idea that physical death, as a factor in the divine economy, is penal. It is not adapted to provide the necessary impressions of penalty for sin in the broad sense of the term. There is nothing pertaining to it in its ordinary happening, to indicate in any way the character of those upon whom it comes; while working against the idea is the fact that the good and those who die before a moral agency is reached, are ushered by it into circumstances far more favorable and enjoyable than those of this life. Any event that is attended by positive good to a large, if not the larger part of the race, cannot be penal.

In the case of the wicked, it is also working for the benefit of the world at large rather than as a punishment for the individual. It would therefore seem to be a rational view to

regard natural death as a means by which God, in spite of the entrance of sin into the world, secures everlasting life and happiness to untold millions of souls that, to all appearance, if left under the dominion of sin, unchecked by death, would have been lost.

That physical death does not produce the impressions of penalty may be seen by the most superficial glance at the instinctive judgments of men. Who ever thinks of death as a penalty when he stands by the grave of some devoted man or woman of God? The tongue of the pastor would be paralyzed if in the presence of sorrowing friends he were obliged to hold such a belief. He is able to give comfort because he can ascribe to the tender and loving care of a Heavenly Father the event that has caused the sorrow, and because he can point to the blessedness beyond into which death is the entrance. Here our beliefs are in full accord with the Scriptures. We think of the good as taken to their rest and reward. It is the same in the case of dying infants; the idea of penalty never crosses our minds. We regard them as removed from the temptations of earth and taken into the kingdom of heaven, for of such the Saviour tells us it is. So, too, when the wicked man dies, we do not think of him as having by the death of his body, received the penalty of his sins. We think of him simply as ushered by that event into the realm in which his punishment awaits him. This is what he thinks himself. When his sins rise up before him at the last hour, his despairing cry is not that he is going to die, but that he is going to his doom beyond.

The thought of death as a means, under the government of God, of extending the benefits of his redemptive system, is entirely in keeping with the Scripture representation of God as a Ruler, actively benevolent and gracious. The Scriptures represent God, not as withdrawing himself from sinful men, but as yearning over them and seeking them, using means and motives for their redemption. If, therefore, God could secure the benefits of the atonement to a larger number by the use of subordinate means, it would certainly be in accordance with his character as revealed in Scripture, for him to do it. If by such a means as physical death a large

part of the race could be removed to a place where character can be formed, and the benefits of the atonement secured without incurring the hazard of an earthly existence, it would seem to be entirely in harmony with the larger plan for human salvation that such a provision be made. If, also, by the same means, those who are called upon to pass through the experiences of an existence on earth, can be shielded in a large degree from the evils and perils of such an experience, the Father who could giveh is Son for man's salvation would surely use such means.

With the discussion of the subject from this point of view, we may return to the consideration of its relation to the doctrine of original sin and thus to the Calvinistic and Arminian systems. As was shown at the beginning this doctrine rests upon the assumption that death is a penalty. With the facts just presented in mind, we may ask, is that assumption a valid one? If by death is meant eternal death, it is. This is undoubtedly penal; but in this sense the requirements of the argument for original sin are not met. This argument proceeds on the assumption that death and penalty are universal. Romans 5:12 says, "Therefore as through one man sin entered into the world and death through sin, and so death passed unto all men for that all sinned." But this cannot mean eternal death, for this does not begin till the judgment; it cannot, therefore, be said to have entered the world, neither can eternal death be said to have passed unto all men, for there are multitudes upon whom it will never come. To this effect is the statement of the Scriptures in another place, "He that overcometh shall not be hurt of the second death."*

The argument fares no better by assuming that the death referred to is spiritual death, for, as we have seen, spiritual death is a natural consequence and not a penalty. In the life of trespasses and sins the spiritual condition becomes degenerate and loses its vitality; but this is in no sense a governmental infliction. It arises from the nature of the soul and government can neither cause it or cure it. It comes as a consequence of falling into sin, and is removed when sin is abandoned.

* Rev. 2:11.

The review taken of the operation of physical death has shown that it does not furnish the necessary impressions of penalty, and that its working under the divine economy indicates that it is of an entirely different character. In none of the senses in which the term death is used, can the assumption that death is a penalty be made the premise of the argument for original sin, and when this premise is taken away, the argument and the doctrine both fall to the ground. With this premise gone there is no longer any necessity for seeking an act of transgression that will involve the race in guilt, and the removal of this necessity takes away the ground for concluding that the guilt of Adam's sin was imputed to his posterity, or that they partook of it.

How much the doctrine of original sin depends upon this argument may be seen by a brief glance at the others, which are used in its defense; none of them make even the show of strength that is contained in this. As stated by Dr. Charles Hodge, they are of the following character: "Argument from the universality of sin;" "Argument from the experience of God's people;" "Argument from the early manifestation of sin."* These all have reference to undoubted facts, but when we connect them with the conclusion drawn from them, and say, for example, sin is universal, therefore mankind sinned in Adam; or, sin is very early manifested, therefore mankind sinned in Adam, we draw an inference that is totally unwarranted. The premise that would yield such a conclusion is wanting. If we say, as does Dr. Hodge, that the Scriptures teach the doctrine, it may be replied that there is not a passage in the Bible that states it in words, and any inference to this effect, from statements made in the Scriptures, involves the fallacy already noticed. There are portions of Scripture represented by such passages as Eph. 2:3, "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest," and Psalm 51:5, "Behold I was shapen in iniquity and in sin did my mother conceive me," which might be urged in support of such a doctrine if it were positively and unequivocal.

* Systematic Theology, Vol. II, pp. 231-257.

cally taught elsewhere in the Bible. But as we have seen the doctrine of original sin is the result of a logical process not of definite statement in the Scriptures. This class of passages does not affirm it, and to use them in its support without a positive affirmation elsewhere is clearly begging the question.

Since, therefore, there does not seem to be any good ground in either Scripture or reason for such a belief, we may pass to consider the effect of its rejection from the Calvinistic and Arminian theologies.

In regard to the former it may be said that from the birth of the system, long before it bore the name of the great Genèvean reformer, its adherents have held that mankind received from their forefather, Adam, a corrupt and sinful nature that renders them incapable of holy action and makes them liable to penalty. From this conception of sin it has followed that it is not in the sinner's power to free himself from his condition. His faculties are perverted, and until this perversion is corrected and his nature recreated he lies hopelessly enthralled.

If with this conception of sin and its effects consistency is to be maintained, the theory of human salvation must be framed to meet the necessities of the situation. Man is in a state of hopeless condemnation and justice demands that God punish. Man can do nothing for himself, hence the Son of God must come in and assume his guilt and bear his punishment. Christ suffers in the sinner's stead and satisfies the demands of justice. But at this point a peculiar exercise of sovereignty on God's part comes to light. After all the vicarious work of Christ, the Scriptures still speak of a class of impenitent and wicked men for whom it does not avail, and who are condemned to everlasting death. The question comes up immediately, why is this, if Christ suffered in the stead of sinners? The reply is that God who is infinitely wise, holy, and righteous, has chosen that only an elect number shall enjoy the benefits of the atonement; while the others, for his own glory, are passed by and left to suffer the penalty of sin. Besides this, God comes to the elect with a special regenerating power. They partake of the benefits of the atonement by an act of faith which is itself the gift of

God, and for the exercise of which their dead and corrupt natures must be quickened and renewed by a miraculous work of the Holy Spirit. This is regeneration. Under this influence the sinner is passive. His newly awakened life is not a response of his own will to the wooings of the Spirit, but a new creation, a result with which he had nothing to do. This form of the doctrine of regeneration is a necessity following from the nature of sin. If the sinner has lost the power of doing any thing for his own salvation, he must be relieved by a miraculous agency, without any voluntary action on his own part. Such a view of sin and regeneration fails to satisfy the mind. It is not in harmony with our common experience as well as being opposed to that large class of passages in Scripture which exhort men to put forth effort if they would secure their salvation.

The Calvinistic view of divine sovereignty in its suppression of human freedom, seems to have a natural relationship to the belief that death is a penalty. That system has made God appear arbitrary, and emphasized the idea of God as a judge, an avenger of broken law, till it seems to be opposed to the Scripture representation of God as a Father. The key-note of the Scriptures in regard to the Divine Character is that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life."* This view has been obscured. It was a part of the complaint made by some prominent Calvinists a short time ago, when the subject of the revision of the Westminster Standards was first under discussion, that God's love was nowhere mentioned in them. This stern view of God would seem to come most naturally from the conception of a world-wide penalty for sin, inflicted on those who have never committed any actual sin, as well as on those whose lives have been steeped in wickedness.

If we drop the idea that death is a penalty, all the parts of this system of doctrine into which it is interwoven fall at once into complete harmony with our simplest and most natural convictions of religion and duty. If this idea is not the true one, the argument which upholds the doctrine of original sin falls to the ground. This at once compels a

* John 3 : 16.

change in the conception and definition of sin. If sin is not in the nature, it is confined to actual and voluntary transgressions. This is what we most naturally and easily believe; but in that case the sinner's inability to righteousness is removed and we have no longer any need of a mechanical conception of the atonement and the work of the Holy Spirit. The death of Jesus Christ will then be within reach of all, as something which the sinner can lay hold of by his own act and bring to God as a ground of forgiveness. The work of the Holy Spirit in regeneration will become a divine influence under which the sinner is moved to accept Christ as his Saviour.

From this a different view of God and his relation to the world is easily reached. If we think of death not as a penalty, but as a means in the hands of God of checking the spread of sin, and of saving his children from its power, the biblical conception of God is at once brought out. The arbitrary view of God disappears. It shows that the end of his government and plans is one in which the good of his creatures has a chief place. This latter thought need not conflict with the Calvinistic conception that God's end in creation and providence is the manifestation of his own glory, for he must manifest his glory to some purpose, and to what purpose could it be other than that it might become a motive in leading his children to himself and a means of exalting their pleasure in him?

It is not to be implied that there is any denial of the fact that God is indignant against and opposed to sin, that he is angry with the sinner every day, or that a certain and terrible penalty and doom await those who persist in wickedness and impenitence. The Scriptures are clear to admit of doubt on this point. We only argue that if the idea that death is a penalty be given up a truer view of human freedom will prevail in theological thought, and the scriptural conception of God—that he is a God of love and that he delights in mercy, will be brought out.

In the Calvinistic theology the giving up of the determining principles of the system. This is not true in the Arminian. In this system it would result in clarification of thought while leaving the determining principle unchanged.

As we have seen, the difficulty here arises from attempting the impossible feat of reconciling the doctrine of original sin with free moral agency. The abandonment of the belief that death is a penalty necessitates the disappearance of the belief in original sin and with this would disappear the other difficulty with which Arminian theologians have been obliged to contend. They would then be left free to develop their system unobstructed in the line of their fundamental maxim.

It was pointed out near the beginning that the belief that death is penal grew out of the interpretation of certain passages of Scripture, and it must be admitted that this is a natural interpretation of them. We so readily connect penalty with wrong doing that any kind of consequences following it are easily looked upon as penal. In the case of the passage quoted from the second chapter of Genesis, in which we have a distinct statement that death would follow sin, the most natural connection to make between the two is that of sin and its penalty. This belief is strengthened by the fact that throughout the Bible penalty is again and again pronounced upon sin, both in its outward manifestation as the transgression of civil enactments and in its real nature as disconformity to the requirements of the moral law, the penalty of which is to follow the final judgment; the penalty, moreover, in both these cases is often represented as death. It would seem to be easy thus to explain how the confusion in the use of the term death arose, and how the idea that physical death is a penalty should have been so commonly accepted. It is only when one is led to feel the difficulties arising from that interpretation that he would think of questioning it. When, however, he comes to look fairly at all the facts involved and to attempt a consistent explanation of them, he is driven to doubt it.

It seems to be conducive to clearness and consistency in the realm of systematic theology to reject the idea; but the question still remains, Can the two Scripture passages quoted be explained with that idea left out?

In regard to the passage in Genesis, it has already been said that it has commonly been understood as expressing a threat. This view involves difficulties that will be avoided if

we interpret it, not as a threat, but as stating a *consequence*, not necessarily penal, that would follow the introduction of sin. Of course in the case of a passage of this kind which receives no clear explanation from subsequent Scripture, the only way is to explain it as well as possible in the light of existing facts. If, therefore, these are such as to show that death is not a penalty, it would be wrong exegesis to explain this verse as teaching that it is. The words cannot be taken literally, for Adam did not die on the day he ate the fruit. On the supposition that they are the expression of a threat, this fact has led to a discussion among biblical scholars, as to the kind of death that is meant—a discussion that leads to no clear result, but rather to a confusion of the several meanings of the word. God's object in making such a statement to Adam was, presumably, to deter him from committing sin. To this end he would naturally make such a statement of the consequences that would follow as would be most effectual, whether these consequences were penal or otherwise. Now science has shown us that physical death had wrought among the lower animals long before the time of Adam. He had doubtless seen its ravages among the beasts about him. In his state of innocence and inexperience it was probably the most dreadful calamity of which he could conceive. To be told, therefore, that this death would overtake him and his in case of his disobedience, was a statement adapted to make a deep impression upon him and to exercise a strong restraining influence. It is most natural to interpret the passage as referring simply to physical death. There would be no harm, however, in making the term broad enough to include spiritual and eternal death as well, if we have any ground for believing that Adam had any conception of those conditions, so that the language would have a meaning to him. We have only to avoid interpreting the language as a threat. It has only to be remembered that all penalty is in one sense a consequence of sin, but not all consequences are penal. The term death could, therefore, cover all three meanings in the sense of consequences without requiring that all be penalty.

In view of all the facts, the most satisfactory explanation of this passage is, that God here tells Adam what the consequences of his sinning would be, in the form of changed con-

ditions in the life of himself and his posterity, rather than threatens him with a penalty. This enables us to reconcile all these facts with one another and helps us to a rational interpretation of the passage in Romans. With this explanation we can also accept the statement of 1 Cor. 15: 22, "in Adam all die," without being driven to the assumption that in Adam all sinned.

When we turn to the passage in Romans the question naturally arises, if the passage does not teach the doctrine of original sin what does it teach? Taken in connection with the earlier part of the epistle, a satisfactory answer seems to be within our reach, viz: that the passage is not designed to teach a doctrine at all, but simply to illustrate the great principle Paul had just presented. In the preceding chapters Paul has shown two things. First, that the race, both Jews and Gentiles, is a sinful one, and as such is under condemnation. Second, that escape from this condemnation can be secured only through faith in Jesus Christ. If the Jew rested on the hope that the law would save him, it was a fallacious hope. Faith in Christ was to him as well as to the Gentile, the only means of salvation. The emphasis in the preceding chapters is laid upon the catholic nature of justification through Jesus Christ. To make this fact still more clear and simple, the writer introduces at this point the comparison with Adam. As death followed the entrance of sin as its universal consequence, so justification and eternal life may be secured for all through the righteousness of Christ. As through an act of Adam's, a consequence of world-wide significance followed, so through an act of Christ's, a consequence broad enough to include the race resulted. Beyond this general resemblance the comparison does not hold. If we attempt to show that the race is an organic unity of such a nature that an act of sin in Adam necessarily vitiates the whole, the comparison loses its force instantly, unless we can show that the race is also a unity of such a nature that an act of righteousness in Christ necessarily purifies and regenerates the whole. This we know is not the case. If we say "as by one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous," and take the words in a literal sense, we are

brought face to face with a contradiction. We know that there are many that are not made righteous; and yet if there is any real organic connection between the effect of Adam's sin and Christ's righteousness upon the race, there must be harmony in the comparison at this very point.

That which introduces the greatest difficulty in the way of understanding the passage is the fact that the comparison is not consistently maintained, but is now between certain phases of the resemblance, and again between certain others, sometimes positive and sometimes negative. In the beginning Paul evidently intends to compare the universality of justification through Christ with the universality of sin and death; but before this purpose is carried out, he is drawn aside by another thought, and throughout the rest of the passage the comparison passes from one thing to another and never gets back to precisely the same form with which it began. The attempt to follow it through the different changes confuses the mind, and we are liable to mistake obscurity of language for subtlety of fact; whereas, if we give up looking for difficulties, and remember that Paul is only trying to get before the mind the unlimited power of Christ to justify and save from sin, the whole passage will become clear and stand in a natural relation to what has gone before it.

There seems, therefore, to be quite as much relief afforded in the exegesis of these two much disputed passages by giving up the traditional view of death as in the adjustment of theological doctrines. This clearness results in both cases from showing the merely negative side, by simply successfully denying that death is a penalty. When the subject is presented positively, bringing out the fact that death, although an evil from which the race shrinks, is still a means of securing for it its highest destiny, a higher and truer idea of the divine government is brought to view; a clearer understanding of the reasons for the permission of pain and suffering is reached and thus a clearer view of God's character.

In all these respects, however, the most important fact brought out by the denial of this view which has so long prevailed, is its usefulness in harmonizing the two classes of facts of which every system of theology and every attempt at exe-

genesis must take account, the facts of human nature and conduct, and those pertaining to God and the divine government. The ultimate sources of authority in regard to these are consciousness and the Scriptures. The testimony of one of these must not conflict with that of the other. They must be complementary. They must be recognized as different and yet as in agreement. Among the initial points in any system of theology that may be formed, must be our conception of God and our conception of sin. Each of these conceptions must be reasonable and Scriptural; but as regards the manner in which the elements of Scripture and reason enter into them, there is a difference that must be also freely recognized. The power to form character, which is the power to sin or to turn from sin, is an original endowment of the human soul. It has been implanted by the Creator, and no act of man himself can obliterate it. Man is fully conscious of this power. The knowledge is in himself, and revelation affects it only by revealing the nature of particular courses of conduct and bringing to light extra motives and influences to aid him in its exercise. Any teaching which violates our instinctive judgments in regard to this fundamental endowment, can never gain universal acceptance. On the other hand, the full conception of God must come from revelation. Man, and especially sinful man, cannot fathom Him. He may attain to some apprehension of some of his attributes, but the Divine Character in its completeness, can be learned only from revelation. Any human view of God, consequently, essentially different from the Scriptural presentation, must fail in power. The line of thought presented in the foregoing discussion, seems to harmonize the elements of reason and Scripture in these two fundamental conceptions. As we follow it, we find the Scriptures supporting our natural convictions as to the nature of sin, and our reason assenting to the Scriptural presentation of God. This harmony we must have. The correlative of man as a finite being, consciously and voluntarily sinful, and seeking forgiveness for sin, is a being omnipotent, omnipresent, and omniscient, instinct with an unbounded benevolence. This is the only being that can meet his needs, and this is the only conception of him that can satisfy his reason.

EXCAVATIONS AT OLD LACHISH.

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Doubtless one of the reasons why Oriental study has received such an impetus during the present decade throughout the world is to be traced to the remarkable discoveries which have given to scholars not only a few fragments but completely new literatures. Assyriology and Egyptology can even now be designated exact sciences. The Hittite language, the last to be conquered, promises ere long to be no more a sphinx to the student. Heretofore the capital and energy of the explorer have been chiefly expended in the valleys of the Euphrates and the Nile, and with most gratifying results. The finds have given us an infinitely broader and truer knowledge of Hebrew language, life and literature; but until very recently practically no organized excavations have been carried on in the land which gave that literature birth. This is not due to a lack of suitable sites. The tells of old Jericho, Shiloh, Kadesh, and the ruins of a hundred more famous old towns, are most tempting fields. But the attitude of the Turk toward all discovery, the apparent meagerness of ancient Hebrew remains, and the fact that interest has been attracted elsewhere, explain in part why Palestine has been so long neglected. Yet in the light of recent discoveries, remarkable both from a philological and archæological standpoint, we are safe in predicting that this land will again prove a land of promise.

During the Spring vacation it was the privilege of six American students from Berlin University to make an extended trip through Palestine. On our way from Gaza to Hebron we were able to spend a day at Tell-el-Hesy, the scene of the chief excavations of the Palestine Exploration Fund. The Tell is situated about sixteen miles, a little north of east, from Gaza in Southern Philistia, where the fertile plains merge into the barren wilderness. The spring rains had clothed the rolling, treeless hills with a little verdure, but the landscape, broken only by the low, black,

goat-hair tents of the Beduins, the lords of the land, already suggested the general desolation which the burning summer heat makes complete. Tell-el-Hesi, an imposing mound rising one hundred feet above the plain, proclaims its artificial character even at a distance. Its location is plainly due to a beautiful spring of water which bubbles out of the ground on the bank of a wady which extends along the eastern foot of the mound.

The Tell has already become well known to the world through the excavations made in the Spring of 1890 by the noted Egyptian explorer, Dr. Flinders Petrie. By sinking a series of shafts he succeeded in making several valuable finds, especially of bronze Amorite weapons; and concluded that the mound consisted of a series of seven towns, the one above the other, the lowest of which belongs to the Amorite period. From the nature of the finds he was able to date approximately the various cities. He further identified the Tell with ancient Lachish, mentioned as one of the cities of the plain taken from the Amorites by Joshua. Frequently it is referred to in later Biblical history as a fortified town, and even after the exile was again inhabited by the Jews.*

In the Spring of 1891, the Palestine Exploration Fund first commenced the formidable task of cutting down the northeast corner (about one-third) of the hill, and succeeded in reaching a depth of twelve and one-half feet before the intense heat closed the season. Two distinct towns were uncovered, the second being reached at a depth of seven and one-half feet below the top of the mound. Work was resumed the following October and continued until the middle of December, when a depth of twenty-two feet was reached. The excavation at this time was chiefly in the third town, assigned by Petrie to the reign of Manasseh. The work was continued this Spring until the middle of June.

When, at the heat of the day, we reached the tents of the Fund whose white tops, visible at a distance, had long been our guide across the plain, we were heartily welcomed by

* Cf. Josh. 10:3-27; 12:11; 15:39; 2 Chr. 11:9; 2 Kgs. 14:19; 2 Chr. 25:27; Micah 1:13; 2 Kgs. 18:14, 17; Is. 36:2; 2 Chr. 32:9; 2 Kgs. 19:8; Is. 37:8; Jer. 34:7; Neh. 11:30.

Mr. Bliss, a graduate of Union Seminary, who has the excavation in charge. Our cooks soon fraternized, and ere long we were enjoying a lunch at which each was host in turn. The hospitable invitation to spend the day at the Tell, followed by the slaying of the fatted lamb, tethered at the tent door (a gift from a Beduin neighbor), could not be declined, and we were delighted to be able to devote the afternoon to studying the excavations.

From the most ancient times the building material of these villages of the plain has been the same, as one can observe in the native dwellings to-day, simply sun-dried bricks with rude poles across the top of the walls to support the earthen roof. When the walls were completed they were smeared over with mud, thus forming a compact mass of earth. As can be readily seen, such architecture is not calculated long to resist the tooth of time. After the repeated conquests, the crumbled ruins of the preceding town were used as the foundation for the new, and hence we observe here a repetition of the same phenomenon as at the famous ruins of Mycenæ. The Tell is thus one mass of earth not differing much from the virgin soil. But there are certain indications, by the interpretation of which an experienced excavator can tell what belongs to the original walls and what is mere fallen rubbish, and thus determine when a new town is reached. The walls of each town are first laid bare and then sketched before being destroyed.

At the time of our visit the walls of the fifth town, attributed to the time of Solomon, were stretched out before us like a raised map. The small rooms of the private dwellings were plainly distinguishable. Most interesting of all were the remains of what was probably an old wine-press, consisting of two rude, rounded, earthen vats. The upper one was about six feet in diameter and one and one-half feet in depth. The interior gave indications that it had been plastered. Here perhaps the grapes were crushed. On a lower level was a similar but smaller vat, with an opening in the bottom for drawing out the contents.

There was a never-ending fascination in watching the workmen as they turned up the dark earth, filled with pot-

sherds and the usual debris of an ancient mound. Fragments of the thick, rude pottery, similar to that used by the Fellahin to-day over all Palestine for water jars, were the most common. Less frequently pieces of the thinner, often elaborately ornamented jars, appeared, which pointed to a higher type of art, while occasionally the relics of some costly Phœnician vase were turned up to tell the tale of early trade. As is well known, ceramic science is already an invaluable means of determining the date of ancient ruins. The work at Old Lachish is doing much in turn to extend our knowledge in this department. Flint instruments, knives, spear-heads, were among the finds which were gathered together at the end of the day. Our attention was attracted by some black earth which was being thrown out. Examining it, we found that it contained the charred remains, burnt but perfect in form of some wheat, barley and sesame. Not as venerable as the grain in the Cairo Museum, but still by virtue of age worthy of reverence.

The work necessarily progresses slowly, since so much earth must be moved, and the motive power is far from efficient. A little railroad, the first one completed in Palestine, is utilized to a certain extent; otherwise all the carrying is done by the Fellahin women, of whom sixty are employed, with half as many men, to throw out the dirt. A happy-go-lucky, harmless set of beings are these natives, whose dense ignorance and superstition are only surpassed by the mercenary spirit which rules supreme among them. Twenty cents for men and ten cents for women per day, with the additional backsheesh, commands their time, if not much service. We observed the force of Petrie's statement respecting them: "If away, one never saw them doing anything; and when there, one always saw them doing nothing; that was the only variation." That all the objects unearthed will be handed over is assured by giving a small reward, according to the value of the discovery, to the lucky finder. To their ignorant minds each piece may bring a fortune. This system really proves very efficient, since the possibility of big backsheesh is an irresistible moral incentive.

The actual finds at Tell-el-Hesi have been small in num-

ber compared with those which have rewarded the same amount of labor in certain other fields, but the results have nevertheless been important. Much light has been thrown upon the still obscure subject of Hebrew archæology. Flint, with a very few iron and bronze tools and instruments, rude weights of stone, which Petrie claims to have identified with the different then prevailing systems, as for example the Egyptian, Assyrian and Phœnician, and many fine specimens of pottery, are all valuable from this point of view. Our knowledge of Hebrew architecture and the internal arrangement of the houses has also been increased, and tends to justify the conviction that in general what prevails in this part of Palestine to-day is a reproduction of the oldest models. A small statue of a man in bronze, a few inches high, and a tiny bronze goat with two sucking kids, point to an early reaching out toward art. Until recently the data respecting ancient language and literature have been meager, being limited to certain marks on flint, a Greek inscription and a text of four or five letters, probably early Hebrew, rudely scratched on a jar. But now at the very end of the season comes the report of a most important find, namely, a small stone about six inches square covered on both sides with a fine cuneiform inscription, and also several Babylonian cylinders and imitations of those manufactured in Egypt. From squeezes Prof. Sayce has made the following translation.

“[To] the Governor. [I] O my father, prostrate myself at thy feet. Verily thou knowest that Baya (?) and Zimrida have received thy orders (?) and Dan-Hadad says to Zimrida, ‘O my father, the city of Yarami sends to me, it has given me 3 masar and 3 . . . and 3 falchions.’ Let the country of the King know that I stay; and it has acted against me, but till my death I remain. As for thy commands (?) which I have received, I cease hostilities, and have dispatched Bel (?) -banilu, and Rabi-ihî-yi has sent his brother to this country to [strengthen me (?)].”

Prof. Sayce further adds that the Babylonian cylinders, which belong to the period 2000 to 1500 B. C., and their imitations, are even more interesting, since they throw light upon the prehistoric art of Phœnicia and Cyprus. One of these cylinders is made of Egyptian porcelain and must have

been manufactured in Egypt, in spite of its close imitation of a Babylonian original. Another consists of two centaurs arranged heraldically, the human faces being shaped like those of birds. Others are identical with the cylinders found in the pre-historic tombs of Cyprus and Syria, and so fix the date of the latter.

These valuable finds remind us at once of the famous Tell-el-Amarna collection, which has added so much to our knowledge of Pre-Israelitish Canaan, and the mutual relations of the Oriental nations at that early period. The present discoveries add a worthy sequel to the Egyptian find, for the tablet, translated above, is another of the letters in that remarkable correspondence, dating about the fifteenth century B. C., with which we are becoming so familiar. The form of the characters and the grammatical peculiarities betray the relationship; but more remarkable still the Zimrida twice plainly mentioned in the inscription is without any reasonable doubt the Zimrida referred to in the Tell-el-Amarna tablets as the governor of Lachish, who was murdered by his people.

Thus Dr. Petrie's identification of Tell-el-Hesi with old Lachish is confirmed, and another seemingly wild conjecture of Prof. Sayce has been realized, and Tell-el-Hesi has yielded up its cuneiform letters. German scholars, with their constitutional conservatism, and having learned wisdom by experience, when asked their opinion concerning the finds, suggest that the coincidence is so remarkable that possibly the Turkish government has been indulging in ways that are crooked, but their only argument is that their suspicion is not without precedent: and on the other hand, Mr. Bliss who is conducting the excavations, and those best competent to judge, do not for a moment question their genuineness.

This priceless find, discovered at the very beginning of the Amorite town, which in the preliminary excavations gave the richest treasures, is but an earnest that the spade will reveal still more valuable documents, and that we will yet become familiar with the high civilization with which the Hebrews came in contact in their conquest of Canaan.

Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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STUDIES XVIII AND XIX.

SEC. 17. PAUL'S FIRST EVANGELIZING TOUR (IN ASIA MINOR)---ITS ORIGIN, CHARACTERISTICS, AND RESULTS.

Acts 13:1--14:28.

45-48 A. D.

ANTIOCH, CYPRUS, CENTRAL ASIA MINOR.

NOTE.—Each Section of the history must be treated as a unit. When the material is too much for one Study, as here, it is given as two Studies, and it should receive a corresponding amount of time.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 155-184. (2) Gloag's Comty. on Acts, II: 1-64. (3) Meyer's Comty. on Acts, pp. 242-280. (4) Neander's Planting and Training of the Christian Church, I: 105-114; II: 106-109. (5) Stifler's Introduction to the Book of Acts, pp. 112-127. (6) Bible Dictionary, arts. Antioch (Syria), Antioch (Pisidia), Attalia, Bar-Jesus (Elymas), Barnabas, Cyprus, Derbe, Elders, Fasting, Iconium, John Mark, Jupiter, Lucius (of Cyrene), Lycaonia, Lystra, Manaen, Mercury, Ordination, Pamphylia, Paphos, Paul (Saul), Perga, Pisidia, Proconsul, Prophets, Salamis, Seleucia, Sergius Paulus, Stoning, Symeon (Niger), Teachers. (7) Conybeare and Howson's Life of Paul, pp. 108-159. (8) Farrar's Life of Paul, pp. 181-224. [(9) Iverach's Life of Paul, pp. 46-57.] [(10) Stalker's Life of Paul, pp. 65-71.] [(11) Vaughan's Church of the First Days, pp. 265-318.] [(12) Peloubet's Notes, 1892, *in loc.*] [(13) S. S. Times, May 12, 19, 26, June 2, 1883; also the Series of 1892, *in loc.*] [(14) F. C. Baur's Life of Paul, I: 90-104.]

FIRST STEP: FACTS.

I. Consider the following paragraph divisions of the material of this Section, correcting or approving them:

PAR. 1. *Vv.* 13:1-3, BARNABAS AND SAUL ORDAINED AS MISSIONARIES.

PAR. 2. *Vv.* 4-12, VICTORY OF THE GOSPEL IN CYPRUS.

PAR. 3. *V.* 13, JOHN MARK WITHDRAWS FROM THE COMPANY.

PAR. 4. *Vv.* 14-15, RECEPTION OF THE CHRISTIANS AT ANTIOCH OF PISIDIA.

PAR. 5. *Vv.* 16-41, PAUL'S DISCOURSE IN THE SYNAGOGUE.

PAR. 6. *Vv.* 42-52, LABORS IN AND EXPULSION FROM PISIDIAN ANTIOCH.

PAR. 7. *Vv.* 14:1-7, EXPERIENCES OF THE COMPANY IN ICONIUM.

PAR. 8. *Vv.* 8-10, PAUL HEALS A LAME MAN AT LYSTRA.

PAR. 9. *Vv.* 11-18, LYSTRANS TAKE PAUL AND BARNABAS FOR PAGAN GODS.

PAR. 10. *Vv.* 19-20a, PAUL SEVERELY BUT NOT FATAALLY STONED.

(Studies XVIII-XIX.)

PAR. 11. *Vv.* 20b-25, REVISITATION TO THE CHURCHES ESTABLISHED ON THE TOUR.

PAR. 12. *Vv.* 26-28, THE RETURN TO ANTIOCH OF SYRIA.

2. Work out carefully the verse synopses of these two chapters, as in previous Studies, making them concise and accurate and avoiding minor details of the narrative.

3. Let the student paraphrase as skillfully as possible: (1) Paul's Discourse at Pisidian Antioch (13: 16-41); (2) Paul's Address to the Lystrans (14: 15-17), giving attention to the reproduction in his own language of the thought of the Apostle.

[4. In addition to these paraphrases of PARS. 5 and 9, let the remaining material also be similarly treated, and let the transcript of the Section thus obtained be properly preserved.]

5. The purpose of this First Step in the Study is to determine exactly the facts given in the Section, the historical content of this particular portion of the Book of Acts. The directions given here are only to assist in the discovery and orderly arrangement of these facts, and the student should be sure he has ascertained them before going on to the succeeding Steps.

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, (a) immediate connection with 12:25? [(b) "church"—explain the meaning and the history of the term, cf. Acts 2:47; 5:11; 8:1, 3; 11:22, 26; 12:1, 5.] (c) "prophets"—cf. Acts 11:27. [(d) "Niger"—why so-called?] (e) "Cyrene"—locate on map. [(e) "foster-brother"—cf. AV, what relationship is meant?] (f) "tetrarch"—why mentioned, which Herod, cf. Matt. 14:1-12? [(g) what is the order of this list based upon—seniority, or superiority, or what?] *v.* 2, [(a) "ministered"—cf. the use of this word in the Septuagint (Greek, *leitourgein*—English derivative, liturgy) Ex. 28:3; 40:13, also Heb. 10:11; does the term in Acts include all the elements of worship?] (b) "Holy Ghost said"—how: through one of the prophets present, or by a general conviction and impulse among the assembled Christians? (c) "separate"—cf. Rom. 1:1. (d) "work"—what was that work? [(e) "have called"—what significance in this perfect tense?] *v.* 3, [(1) "when"—a second time, after the prayer and fast of *v.* 2?] (b) "they"—who are referred to? (e) "laid . . . hands"—cf. Acts 6:6; et al; recall the origin, significance and practice of this ceremony in the Primitive Church.

PAR. 2. *v.* 4, [(a) "sent forth . . . Holy Ghost"—what is the idea of the narrator in giving so much prominence to the *divine* side of this mission; does it lessen the extent or the importance of the *human* side?] (b) "Seleucia"—locate on map; why did they go there first? (c) "Cyprus"—locate and describe; how far from Antioch? *v.* 5, (a) "Salamis"—point out on map, and tell what is known about the city; why did they come here? (b) "synagogues"—a number, how large was the Jewish population? [(c) explain the custom of foreign-dwelling Jews as regarded their synagogues.] (d) is anything known as to the extent or the success of the work in Salamis? (e) "John"—i. e. John Mark, cf. Acts 12:25. (f) "attendant"—cf. AV, what part did he perform in the company? *v.* 6, [(a) "gone through"—over land, stopping at various points to preach?] [(b) what is the length of the island, and the route across?] (c) "Paphos"—locate and describe. (d) "sorcerer"—recall information gained on this subject (see Sec. 10, Study XII). [(e) "false

prophet . . Jew"—what reason for such, and were they common?] [(f) "Bar-Jesus"—his Jewish name, Elymas (*v.* 8) an Arabic title meaning *wise*, as Magus also.] *v.* 7, (a) compare the AV of this verse. (b) "proconsul"—what was this office under the Roman Empire? (c) consider Luke's close historical accuracy in the use of this term here. (d) "understanding"—what meaning, and why is the fact particularly stated? [(e) "Word of God"—cf. *v.* 5, explain the term.] *v.* 8, (a) "seeking . . aside"—what were his motives for doing so? (b) "the faith"—what is referred to? *v.* 9, (a) "filled"—the divine prompting. (b) "fastened . . eyes"—explain force of the expression, cf. Lk. 4:20; Acts 3:4; 11:6. *v.* 10, (a) compare Acts 8:20-23. [(b) "guile . . villainy"—cf. AV, and explain the meaning of the terms.] [(c) "son . . devil"—explain meaning, cf. Matt. 13:38; Jno. 8:44; 1 Jno. 3:8.] (d) "right ways"—what did they consist in? [(e) justify the use of such violent, severe language.] *v.* 11, (a) "hand . . Lord"—cf. O. T. usage, Ex. 9:3; Jud. 2:15; 1 Kgs. 18:46; et al. [(b) "shalt be"—a prediction of the impending divine judgment, or a personal assignment by Paul of punishment?] (c) "blind"—why this particular affliction? (d) what had been Paul's own experience of the efficacy of blindness for spiritual benefit, cf. Acts 9:8f? [(e) "mist . . darkness"—indicating that the blindness came on gradually?] *v.* 12, (a) "when he saw"—the miraculous visitation of judgment was testimony to the divine character of the new religion. [(b) "teaching . . Lord"—explain the meaning of the phrase in this connection.]

PAR. 3. *v.* 13, (a) "Paul"—henceforth the leader, Barnabas in the background. [(b) "company"—how many and who composed it?] (c) "Perga"—how far from Paphos, and in which direction? (d) "Pamphylia"—locate this district on the map. (e) "John"—i. e. John Mark, cf. Acts 12:25; 13:5. [(f) "Jerusalem"—why return thither, instead of to Antioch?]

PAR. 4. *v.* 14, [(a) why did they not stop to work in Perga?] (b) "Antioch of Pisidia"—point out on map, describing the city, its inhabitants, etc. (c) "went . . Sabbath"—observe the Jewish religious life in this pagan town. *v.* 15, [(a) what were the elements of the synagogue service?] (b) what custom had they about inviting visitors to address them?

PAR. 5. *v.* 16, (a) "stood . . beckoning"—customary Jewish method of soliciting attention. (b) "men of Israel and ye that fear God"—cf. Acts 13:26; 2:22; 3:12; 10:35; explain the two distinct classes addressed, and account for their presence. *vv.* 17-25, (a) "exalted"—increased in numbers and power? [(b) "high arm"—meaning?] (c) "suffered . . manners"—see marg. rdg., which gives the proper sense; AV and RV give poor translation, out of harmony with the context. [(d) "seven nations"—what nations were they?] [(e) on *vv.* 19f compare AV; observe the grammatical and chronological difficulty, and adjust same if possible.] (f) "before . . coming"—cf. marg. rdg.; to what is the reference—Christ's entrance upon his public ministry? (g) "repentance"—cf. Matt. 3:8-11. (h) "was . . course"—i. e., nearing the completion of his work. *vv.* 26-29, (a) observe again the two classes addressed. (b) "to us . . sent forth"—i. e., to us Jews of the Dispersion and devout Gentiles, for the reason next assigned. (c) "for"—casual, justifying the apostles in leaving Jerusalem, cf. Acts 13:46; Matt. 21:43. (d) "knew him not"—cf. Lk. 23:34; Acts 3:17; et al.; explain the sense in which this was true, and why? (e) "nor . . voices . . prophets"—cf. Lk. 24:25ff, why did they misinterpret the Messianic prophecies? (f) "read"—so

that they should have understood them? (g) "fulfilled . . . by"—cf. Lk. 24: 44-48; Acts 3: 18. (h) "no cause of death"—cf. Lk. 23: 22, observe that Paul knows the history of Jesus' trial and execution. *v.v.* 30-37, (a) note contrast of God's action with man's action, as regards Jesus. (b) "many days"—cf. Acts 1: 3. (c) "them . . . Galilee"—how many of the Apostles were so? (d) "now his witnesses"—cf. Acts 1: 8, 22; 2: 32; 3: 15; 5: 32; 10: 41; et al. (e) "and we"—who are co-workers with them. (f) "you"—who are far distant from Palestine, where the original Apostles are telling the good news. [(g) "promise . . . raised up"—does this refer to the advent upon earth of the Messiah, or to his resurrection?] [(h) "second"—better textual *rdg.* "first," explain.] (i) "Thou art"—cf. Ps. 2: 7, and explain its use here. [(j) "raised . . . dead"—a *second* giving of existence to the Messiah, this time forever?] (k) "I will give"—cf. Isa. 55: 3. (l) "Thou wilt not"—cf. Ps. 16: 10. (m) compare Paul's use of this latter prophecy with Peter's use of it, Acts 2: 31. *v.v.* 38-41, (a) "be it known"—formal and concluding practical announcement. (b) "therefore"—in view of God's fulfilling his promise by sending Jesus, and by re-establishing Jesus by a resurrection from the dead? (c) "remission"—the essence of the Gospel, cf. Acts 2: 38; Lk. 24: 47. (d) "justified"—consider well the Pauline peculiarity and the exact limits of this statement. (e) a practical warning to accept the truth, and thus avoid the error into which the Judean Jews had fallen? [(f) compare the prophecy Hab. 1: 5, explaining its original reference and its application here.]

PAR. 6. *v.* 42, (a) "went out"—before the end of the service? (b) "these words"—why should they wish to hear them again, if they were not pleasing? [(c) "next Sabbath"—the Greek words differ from those given the same translation in *v.* 44; what difference in meaning, if any, is to be understood?] *v.* 43, [(a) "Jews . . . devout proselytes"—are the two classes the same as those referred to in *v.* 16, or were the latter actual adherents to the whole Jewish system?] (b) what instruction did the Apostles give them, cf. Acts 11: 23? *v.* 44, (a) what was it in the Apostolic preaching that was so attractive? (b) had the Apostles probably taught during the intervening week? (c) compare this audience with that of the preceding Sabbath, as regards numbers, nationality, character. *v.* 45, [(a) "filled . . . jealousy"—because of the multitude attracted, or because the Gentiles were being given attention?] (b) "contradicted"—what? the Christian doctrine taught? [(c) "blasphemed"—cf. *marg. rdg.*, also Acts 18: 6.] *v.* 46, (a) "boldly"—had they anticipated this opposition? (b) "was necessary"—according to the divine appointment, and the instructions of Christ? (c) "first"—priority, but not exclusiveness. (d) "you"—the Jews. (e) "judge . . . unworthy"—how did this appear, cf. Matt. 22: 1-9? *v.* 47, (a) "the Lord"—i. e. God, in the O. T.; why did not Paul here quote Christ's authority and instruction? (b) compare the passage, Isa. 49: 6. *v.* 48, (a) "glorified"—why? [(b) on last clause (cf. Acts 2: 47), which states a fact rather than a doctrine, cf. Rom. 8: 28f; 9: 11; Eph. 1: 4, 11; 2 Thess. 2: 13; 2 Tim. 1: 9; 1 Pet. 1: 2. *v.* 49, (a) "spread"—news of the excitement and the new teaching. (b) "all the region"—point out on map. *v.* 50, (a) the devout women were urged to incite their pagan husbands to hostility against the Christians. (b) "chief men"—what would prejudice them? (c) "cast . . . out"—drove out, but to return, cf. Acts 14: 21. *v.* 51, (a) "shook off"—cf. Matt. 10: 14; Lk. 9: 5, and explain. (b) "Iconium"—locate on map, and describe. *v.* 52, "disciples"—is the reference to the new disciples in Antioch (cf. Matt. 5: 12), or to the banished Apostles?

PAR. 7. *v.* 1, (a) "they entered"—Paul and Barnabas. (b) observe that they go at first to the Jews, as always. (c) "so spake"—explain the force and magnetism of their preaching. (d) "great multitude"—as at Antioch, an audience of all classes. (e) "Greeks"—are these to be understood as different from the "Gentiles" of the next verse; if so, in what particular, cf. Acts 14:43? *v.* 2, (a) "Jews . . . disobedient"—what is the meaning of this expression, and why is it used here? (b) "stirred . . . Gentiles"—because the Jews were not numerically strong enough to drive out the Apostles alone, or why? (c) "brethren"—Paul and his company? *v.* 3, (a) "long time"—the persecuting movement was weak. (b) "therefore"—connects with *v.* 1, because of their success. (c) "tarried"—how long? months? (d) consider how they would carry on their work during this time. (e) "bare witness"—why were miracles an evidence of the divine character of the Gospel? [(f) "word . . . grace"—meaning of the phrase.] *v.* 4, "multitude . . . divided"—the doctrine and preaching were too vital to admit of neutrality. *v.* 5, (a) "onset"—not actual but planned. (b) "Gentiles . . . Jews . . . rulers"—a general opposition movement. (c) "rulers"—elders of the synagogues, or Gentile city officials, or both? (d) "stone"—showing the intensity of their hate. *vv.* 6f, (a) "became aware"—through friends? (b) "fled"—the part of prudence, cf. Matt. 10:23. (c) "Lycaonia"—locate this geographical district. (d) "Lystra . . . Derbe"—point out on map, and describe. (e) "region . . . about"—they evangelized the whole country, as well as the towns.

PAR. 8. *v.* 8, (a) compare with this incident that of Acts 3:1-10, noting similarities and differences. [(b) what is the significance, if any, of these parallel cures by Peter and Paul respectively, recorded by Luke?] [(c) what has adverse criticism made of them, and how is this to be answered?] (d) note the physicians description of the man's condition. *v.* 9, (a) "fastening . . . eyes"—so often used of Peter (Acts 3:4; 11:6) and of Paul (Acts 13:9; 23:1). [(b) "had faith"—specifically, that he would be healed, or generally, a spiritual acceptance of the Gospel?] [(c) how was his faith manifest—compare with the man's spiritual condition in Acts 3:1-10.] *v.* 10, (a) why does not Paul mention the name of Christ, the source of the miracle, as Peter did (cf. Acts 3:6)? (b) "leaped up"—an instantaneous cure.

PAR. 9. *v.* 11, (a) "saw"—they thought the miraculous power was Paul's, naturally. (b) "lifted . . . voice"—a Hebraism. [(c) "speech of Lycaonia"—in their excitement using their own dialect—a corrupt Greek or Assyrian language; did the Apostles understand it?] *v.* 12, why did they call Barnabas Jupiter and Paul Mercury? *v.* 13, consider the arrangements for paying homage to their supposed divine visitors—the temple was at the entrance to the city. *v.* 14, (a) "heard"—the Apostles were not present at the time. (b) "rent . . . garments"—describe this Jewish method of expressing disapproval, cf. Joel 2:13; Gen. 44:13; Num. 14:6; 2 Kgs. 19:1; Esth. 4:1; Matt. 26:65; et al. (c) "sprang forth"—to stop the proceedings. *v.* 15, (a) "men"—cf. Acts 10:26; Jas. 5:17. (b) "good tidings"—the Gospel, which would be so strange to those people. (c) "turn"—always the burden of Christian preaching. (d) "vain things"—their pagan rites, cf. 1 Cor. 8:4ff; Acts 17:16, 23, 29. (e) "living God"—worthy of their worship, cf. Acts 17:24-29; 1 Thess. 1:9. (f) "who made"—cf. Ps. 146:5f; 2 Kgs. 19:15; Acts 4:24. *v.* 16, [cf. Ps. 81:10-13; Rom. 1:24; also Acts 17:30; Rom. 3:25; what is meant, and what the reasons for God's acting thus?] *vv.* 17f, note

the contrast here of God's activity and goodness with those of the pagan deities ; why is the comparison made ?

PAR. 10. *v.* 19, (a) "came Jews"—for what purpose, and were there none at Lystra ? (b) "persuaded"—to what, and how ? (c) "they stoned"—how did Barnabas escape ? (d) "supposing"—mistakenly. *v.* 20a, (a) "the disciples"—the newly made converts ? [(b) was Timothy among them, cf. Acts 16:1 ; 2 Tim. 3:11 ?] (c) "rose up"—is anything miraculous to be understood here—if so, what ?

PAR. 11. *v.* 20b, (a) "morrow"—graphic account of the apostolic movements. (b) "Barnabas"—why is not the remainder of the company mentioned ? *v.* 21, (a) "many disciples"—account for the great success and absence of opposition—were there no Jews in Derbe ? (b) "returned"—how was this practicable, after they had been violently expelled ? *v.* 22, (a) "confirming"—cf. Acts 15:32, 41 ; 18:23. (b) "exhorting"—why was this especially necessary ? (c) "tribulations"—cf. Rom. 8:17f ; et al. [(d) "we"—not indicative of Luke's presence.] (e) "enter . . kingdom"—explain the meaning. *v.* 23, [(a) "appointed"—cf. the same Greek word in 2 Cor. 8:19, and the different Greek word, similarly translated, in Acts 6:3 ; consider the different interpretations possible, and their bearings upon the primitive mode of electing church officers.] (b) "elders"—second reference to them, cf. Acts 11:30. (c) "prayed . . fasting"—cf. Acts 6:6 ; 13:3. *vv.* 24f, (a) why are not particulars of the revisitation given ? (b) note their course, the new places evangelized, and with what success.

PAR. 12. *v.* 26, (a) "committed"—cf. Acts 13:1ff. (b) "work . . fulfilled"—a Gospel mission to pagan lands, probably not more definitely planned than that. *v.* 27, (a) "gathered . . church"—all of whom had in spirit shared in the mission. (b) "rehearsed all"—gave a complete account of their experiences and achievements. [(c) "with them"—cf. Matt. 28:20 ; Mk. 16:20 ; Acts 10:38 ; 1 Cor. 15:10.] (d) "a door of faith"—i. e., an entrance into the kingdom through faith instead of through Jewish descent or the observance of the Jewish ceremonial law. [(e) on this Pauline figure, cf. 1 Cor. 16:9 ; 2 Cor. 2:12 ; Col. 4:3 ; 1 Thess. 1:9.] *v.* 28, (a) "tarried"—Antioch being their church home. (b) "no little time"—perhaps three or four years, carrying on evangelical work in that district.

THIRD STEP: TOPICS.

1. The Antioch Church and the Gentile Gospel. (1) review the history of the Antioch church since its organization in A. D. 42. (2) what reasons are there for assigning the movement recorded in this Section to A. D. 45 ? [(3) which of the five prominent Antioch Christians named here are to be considered prophets and which teachers (is this determined by the Greek connecting particles, *vid.* Meyer) ?] [(4) what is the significance of Barnabas's name standing first in the list, and Saul's last ?] (5) is anything further known of the other three persons mentioned ? (6) consider the agency and work of the Holy Spirit, as recorded here. [(7) is his personality distinctly presented ?] (8) what is the significance of this divine appointment of the first "foreign missionaries" ? (9) how definite a preparation and decision for this had already been made by Barnabas, Saul, and the Antioch Christians themselves ? (10) why did this missionary movement originate in the Antioch church ? (11) what did it reveal as to the character and doctrinal belief of the Antioch Chris-

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tians? (12) why should not the Jerusalem church have started this work? (13) in what ways was the church at Antioch especially fitted to become the mother-church of Gentile Christianity? (14) was it the original idea of the Antioch church that this mission should be an exclusively or distinctively Gentile one, or was it only that in the working out it came to be such?

[2. **Teachers in the Primitive Christian Church.** (1) is this (Acts 13:1) the first mention of such a class of workers in the Church? (2) what was their particular function, cf. 1 Cor. 12:28f; Rom. 12:6f; Eph. 4:11; 1 Tim. 5:17? (3) what relation did they sustain to the prophets, cf. same passages? (4) when did the office probably arise? (5) was their teaching different from that of the Apostles? (6) consider Saul as a Teacher in the Church, previous to his career as an Apostle to the Gentiles. (7) what was the subsequent history of the order of 'Teachers in the Church?]

[3. **Fasting in the Primitive Christian Church.** (1) when and what was the origin of this practice? (2) consider its use under Judaism, cf. Jud. 20:24ff; 1 Sam. 7:5; 2 Sam. 12:23; 1 Chron. 10:12; Neh. 1:4; Esth. 4:3; Psa. 35:13; 69:10; 109:24; Dan. 9:3; also, Lk. 2:37; 18:12. (3) consider its adoption into the practice of the Christians. (4) did Jesus himself practice it, cf. Matt. 4:2? (5) did the disciples, cf. Matt. 9:14? (6) what did Christ teach regarding it, cf. Matt. 6:16? (7) did he enjoin it upon the Church, or only recognize it as an unobjectionable ceremony when rightly used, cf. Matt. 9:14f? (8) consider the omission from RV of Matt. 17:21=Mk. 9:29c; also the omission of the word "fasting" from 1 Cor. 7:5. (9) what is the essential idea in the practice of fasting? (10) what has been its history in connection with the Christian Church? (11) should it still be a Christian practice; if so, under what circumstances, and to what extent?]

4. **Precedence of Saul Established in Cyprus.** (1) who was the leader of the missionary party at the outset? (2) give reasons why. (3) what brought about a change of leadership? [(4) compare with this incident of Saul and Elymas that of Peter and Simon (Acts 8:9-24), noting similarities and differences.] (5) how was Elymas associated with Sergius Paulus, and why? (6) describe the proconsul as to his character, mental and spiritual condition. (7) what was his idea in attending to the preaching of the Gospel? (8) why was it Saul rather than Barnabas who undertook to annul Elymas's influence? [(9) compare the sin of Elymas with that of Simon (Acts 8), and explain which was the greater.] (10) consider the circumstances and peculiarities of this, Saul's first recorded miracle. (11) why did this incident place Saul at the head of the missionary party? (12) what was the general significance of that change? (13) did Barnabas henceforth recognize Saul's precedence? (14) what is thus indicated as to the Christian character of Barnabas?

[5. **Substitution in the History of the Name Paul for Saul.** (1) is the name Paul used in the Acts before this verse (Acts 13:9), or the name Saul afterward (except as referring to the earlier time, e. g. 22:7, 13; 26:14)? (2) observe that he is officially called Paul in the Jerusalem decree (Acts 15:25), also by Peter, 2 Pet. 3:15. (3) what is the meaning of each name, and to what nationality does each belong? (4) in general there are two suppositions: (a) that the Apostle now for the first time assumes or is given the name Paul; (b) that he possessed this name before, but that now it first begins to be used to designate him. (5) consider the explanations commonly given and arguments made in support of the first supposition. (6) consider the probable correctness

of the second supposition : (a) that Jews of the Dispersion, as Paul was, generally had one Hebrew and one Gentile name ; (b) that his early Jewish name Saul was used by him as long as he worked among the Jews in their own land ; (c) that when he began his distinctive career as the Apostle to the Gentiles, in Gentile lands, his Roman name was naturally used of him, and became common among the churches.]

6. The Defection of John Mark. (1) what relation was he to Barnabas, cf. Col. 4:10 (comp. AV)? (2) where was his home, cf. Acts 12:25? [(3) have we any previous knowledge of him (perhaps Mk. 14:51f)?] [(4) how old was he at this time?] (5) why had he come to Antioch, and under what circumstances, cf. Acts 12:25? (6) why did he start on this journey? (7) what services did he perform? (8) at what point did he withdraw? (9) consider his reason for doing so : (a) lack of courage, in face of the Asia Minor trip ; (b) objection to the change of route, or extension of the journey ; (c) dissatisfaction with Paul's ascendancy over his relative, Barnabas, as leader. [(10) why did he go home (Acts 13:13) instead of going back to Antioch?] (11) how did Paul regard Mark's defection, cf. Acts 15:38? (12) what was Barnabas's view of it, cf. Acts 15:37, 39? [(13) explain the ground of difference.] (14) was Paul's feeling against Mark a permanent one, cf. 2 Tim. 4:11? (15) how shall we view Mark's dereliction? [(16) was Paul inconsiderate or impatient in the matter?] (17) what appears subsequently as to Mark's character and usefulness in the Church (e. g., his preparation of the second Gospel)?

7. Determination of the Itinerary of the Tour. (1) was the journey entirely mapped out before starting, or was the first district to be visited decided upon, and the rest left for subsequent arrangement? (2) what was the first place visited, and was it probably Barnabas's choice? [(3) consider several reasons why Cyprus should have been chosen : (a) near to and in close communication with Antioch ; (b) Barnabas's native district ; (c) population one-half Jewish ; (d) Gospel already had a foothold there.] (4) describe their work in the Island, as to time, extent and results. (5) to whom was the leadership of the party there transferred, and why? (6) does the subsequent itinerary seem to have been the choice and determination of Paul? (6) why was South-eastern Asia Minor chosen as the field of labor—was it because the Gospel had been carried westward from Jerusalem thus far, so that it was naturally the next district to be evangelized (Palestine, Acts 8; 9:31; Syria and Cyprus, Acts 11:19; Cilicia, Acts 9:30; 11:25; 15:23, 41)?

8. Characteristics of Central Asia Minor. (1) trace on a map the inland journey of Paul and his company—Perga, Antioch, Iconium, Lystra, Derbe. (2) note the respective distances between them, and their directions from each other. [(3) ascertain all that is known about these towns, as to their geographical, political, social and ethnological characteristics.] (4) describe the religious belief and condition of the several nationalities of people which made up the population of this inland district. (5) what opening would there be, and what welcome, for the Gospel? (6) what were the circumstances, modes and conditions of travel which characterized the country at this time? (7) what physical, and other, dangers would they be subject to on their journey, cf. 2 Cor. 11:26? (8) what relation may these hardships have had to Mark's defection? (9) what is apparent as to the courage and determination of Paul and his company in their work? [(10) point out the seven Roman political divisions of Asia Minor at this time.] [(11) name and indicate the old geographical

divisions, which are still used in the history of Acts; why were they retained in the narrative?]

9. Apostolic Method of Procedure in Evangelization. (1) consider from this point of view the work of Paul and his company in Antioch (Pisidia). (2) see Stalker's description, cited above. (3) observe that they go immediately into the synagogues, and consider why: (a) Christ directed it, Mk. 7:27f; Matt. 10:5f; Jno. 4:22; (b) Paul chose it, Rom. 1:16; 9:1; 11:11; 1 Cor. 9:20; (c) Paul turned instinctively to his own countrymen first; (d) the synagogues were the most convenient places of assemblage; (e) they promised the best success; (f) they were the best channels of communication with the Gentiles, many of the devout of whom attended. (4) how would they gain a hearing in the synagogues? (5) what was Paul's method of presenting the truth of the O. T. religion? (6) of the Gospel? (7) what was his main argument to the Jews? (8) to the Gentiles? (9) in addressing the Jews, was appeal also made to Gentiles who were present? (10) how did the Jews receive Paul's preaching? (11) what did he do in view of it? [(12) how is his work among the Jews to be accounted for in view of the fact that Paul was especially called as an Apostle to the Gentiles?] (13) what did he do toward organizing the Christian converts into a church? (14) how long did he customarily work in a town? (15) what was his idea in revisiting the places? (16) consider whether his general method of procedure was best suited to the circumstances of his work.

10. Paul's Discourse in Pisidian Antioch. (1) what two classes of people did Paul address at this synagogue service? (2) to which did he appeal primarily? (3) what was the predisposition of each class toward the Gospel truth, and toward Paul personally? [(4) consider this division of the discourse: (a) vv. 17-25, review of Israelitish history; (b) vv. 26-29, the Gospel now given to the world; (c) vv. 30-37, Jesus's Messiahship proved by the resurrection and by the fulfillment of prophecy; (d) vv. 38-41, proclamation of a practical, universal Gospel.] (5) what was the main point and object of the discourse? (6) what was Paul's idea in reviewing the Israelitish history? [(7) compare his exposition of it with Stephen's (Acts 7).] [(8) consider Paul's version of the rejection of Christ at Jerusalem (including reasons of ignorance and of prophecy fulfilled).] [(9) consider the three citations made from prophecy (vv. 33ff), with their original signification and their application here.] (10) analyze Paul's line of argument, as to its fitness for the occasion. (11) note down what seem to be Pauline peculiarities in the discourse. (12) consider the practical nature and the force of Paul's presentation of the Gospel truth. (13) this being Paul's first recorded discourse, what does it reveal as to the intellectual and spiritual character and ability of Paul? (14) how does his conception of Christianity, and his presentation of it, compare with those of the original twelve Apostles?

11. Pauline Peculiarities in the Discourse. Consider the more important ones: (1) the original historical introduction and exposition. (2) his unique and elaborate reference to, and high regard of, John the Baptist's work. (3) his own way of stating the facts in v. 27. (4) his reference to the resurrection appearances. (5) his original quotations in v. 34c and 41. (6) the Pauline germ of doctrine in v. 39, justification by faith. (7) consider carefully the meaning and the limitations of v. 39: justification is through faith in Christ for all things; he only negatively announces the non-justifying character of the law.

12. Turning from Jew to Gentile with the Gospel. (1) what was the cause of the hostility of the Antioch Jews toward the Apostles (*v.* 45)? (2) what course of opposition did they pursue? (3) what did Paul then do? (4) upon what authority did he turn from the Jews to the Gentiles? (5) was the right of the Jews to the Gospel one of exclusiveness, or one of priority only? [(6) how would the Gospel have been given to the world if the Jews had received it?] [(7) as an historical fact, how was it given to the world when the Jews rejected it?] [(8) how could they reject the very mission to which for centuries they had been divinely appointed?] [(9) on what grounds did they do so?] [(10) what is the attitude of Judaism to-day toward Christianity and Christ?] [(11) what is the probable future of the Jews as a race?] (12) did this abandonment of the Jews pertain only to Antioch, so that they later went uniformly to the Jews first?

13. The Quaint Superstition in Lystra. (1) consider the location of Lystra, as to whether it was in an out of the way place, off the main lines of travel and commerce. (2) what would be the intellectual and religious consequences of this isolation? (3) to what nationality did the Lystrans belong? (4) describe their religious system. (5) consider the simplicity, sincerity and superstition of their pagan faith. (6) what tradition existed in Lystra relative to a previous visit to the city of its tutelary deities, Jupiter and Mercury (see Ovid *Met.* 8)? (7) consider the quaint, graphic account of the Apostles' experience with this pagan belief in theophanies. (8) describe and explain the action of Paul and Barnabas under these peculiar circumstances. (9) consider Paul's words to the Lystrans, as regards: (a) the points made; (b) the form in which the truth was presented; (c) the force and spirit of the presentation; (d) the results for Christianity.]

14. Confirmation and Organization of the New Christians. (1) consider the wisdom and the self-sacrifice of Paul involved in his going back over the fields of his labors, instead of going directly east from Derbe through Tarsus, his home, to Antioch. (2) what was the exact purpose of visiting these fields again before leaving the district? (3) consider in detail the description of their work in revisitation, *v.* 22f. (4) does this account for the fact that he met no persecution, or at least there is no record to that effect, on his second visits? (5) what new work was done (at Perga and Attalia) before sailing for Antioch? (6) how long a time was covered by this return trip? (7) did Paul afterward write epistles to any of these churches; if not, why? (8) describe the nationality and the character of these Christians. [(9) consider the establishment of elders in these churches, whether it was by: (a) general church election and apostolic approval; or, (b) apostolic appointment and church approval; or, (c) apostolic appointment, simply.] [(10) what is the meaning and usage of the Greek word here translated "appointed"?] [(11) if the method was the third, is it to be understood that this instance was an exception to the regular practice (*cf.* Acts 6:2ff), or that a change had taken place in the Christian manner of procedure in the appointment of church officers?]

15. The Report to the Antioch Church. (1) what was the relation of this missionary company to the church at Antioch? (2) what interest, therefore, would that church take in hearing from the Apostles an account of their journey? (3) how long a time had intervened since the party had been sent out? (4) consider the then prevailing customs and facilities of communication between different distant districts. (5) is it likely that any news from Paul's

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party had reached Antioch previous to his return? (6) consider the report which the Apostles would be able to make to the church, and the effect it would have upon the Antioch Christians. (7) had their experiences and achievements been remarkable? (8) was the main message a doctrinal one—the success of the journey in a practical working out of the Gospel for the Gentiles on a basis of faith, regardless of Judaism?

16. The Doctrinal Significance of this Evangelizing Tour. (1) define carefully the Pauline elements of doctrine which made their first appearance in connection with this tour: (a) justification by faith (cf. Acts 13:38f); (b) God's relation to the heathen (cf. Acts 14:15ff). [(2) consider their importance and their foreshadowing of the future.] (3) discuss the turning from Jew to Gentile with the Gospel, as was found necessary on this tour. (4) what would lead Paul to offer the Gospel to Gentiles without any requirements of conformity to Judaism: (a) apostolic precedent; (b) personal judgment; (c) divine guidance? (5) describe the previous occasions on which others accepted and acted upon this principle: (a) Peter at Cæsarea, Acts 10; (b) disciples at Antioch, Acts 11:19ff. (6) what was the significance of this third adoption of the principle by Paul (cf. its statement in Acts 14:27)? (7) did the principle of a universal and spiritual Gospel now become recognized and predominant in Christianity? (8) consider the relation of this practically worked out doctrine to the Conference at Jerusalem a few years later (Acts 15).

FOURTH STEP: OBSERVATIONS.

1. The book of Acts divides generally into two parts, chaps. 1--12 treating mainly of Peter, chaps. 13--28 mainly of Paul.

2. The Antioch church becomes the Gentile mother-church by reason of its systematic missionary work for extending the Gospel.

3. The Teachers in the Primitive Church were a class of Christians, subordinate to Apostles and Prophets, who devoted themselves to giving instruction in historical and doctrinal Christianity.

4. Barnabas and Saul, prominent workers in the Antioch church, were appointed, under the guidance of the Holy Spirit, to begin extended evangelizing work.

5. The ceremony of fasting, so common in the Old Testament history, was practised to some extent in the Primitive Church, but without the direction or the sufficient example of Christ.

6. The itinerary of the evangelizing tour was probably not definitely mapped out at the start; Cyprus was naturally the first place to visit, from Barnabas's point of view; and subsequently Paul naturally chose S. E. Asia Minor, as the Gospel had been carried westward from Jerusalem as far as, but not including, that territory.

7. Saul, by divine circumstance and by personal qualification, was given permanent precedence over Barnabas.

8. As from this time on he is to be the chief figure in the history, Luke uses his Gentile name Paul, by which he became known among the churches.

9. John Mark withdrew from the party after leaving Cyprus, probably from lack of courage to face the perils and hardships which the inland tour involved.

10. The address of Paul at Pisidian Antioch is most interesting because it is his first recorded speech; but it does not belong to the first of his ministry, as he had been preaching Christianity eleven years (since 35 A. D.).

11. The discourse has definite Pauline peculiarities, and yet his line of argument, presentation of the facts, and conception of the Gospel truth, are in entire accord with, and similar to, the preaching of Peter.

12. The Jews, at first interested in Paul and the Gospel, soon hated both and persecuted the Apostles because of the Messianic and the Gentile doctrine preached.

13. At Iconium, Lystra and Derbe, the Christians worked long and successfully, there being few if any Jews resident in the towns.

14. At Lystra they came in contact with a quaint relic of the old paganism, in answering which Paul introduced his conception of natural religion and the philosophy of history afterward developed more fully in Acts 17 and Rom. 1.

15. Paul, faithful to his mission, went back to all of the communities in which he had worked, confirming and organizing the new Christians in distinct churches.

16. One elder (or possibly more) was appointed over each church, either by the Apostles or by the church through them. The practice among the Primitive Christians as regarded the appointment of church officers, though generally democratic, seems to have been not always uniform.

17. At the close of the tour a full report was made by the Apostles to the Antioch Church, which had sent them out.

18. The main feature of that report was the enunciation of the principle, already otherwise twice established, that the Gospel was for Gentiles *as such*, as well as for Jews.

19. Paul and Barnabas probably continue work at Antioch until again seen at the Jerusalem Conference in 52 A. D. (Acts 15).

FIFTH STEP: SUMMARY.

1. Sketch an outline map of Asia Minor and Palestine, in black ink. Indicate upon it the various towns and geographical districts mentioned in connection with this tour.

2. Trace upon this map, in red ink, a line marking the course of the entire tour (a solid line going, a dotted line returning).

3. Upon a similar outline map indicate, by a series of circles concentric about Jerusalem, the steps of the progress of the Gospel westward (entering the Acts passages which record the same), thus illustrating Paul's reason for choosing S. E. Asia Minor as the field for evangelization next after Cyprus.

4. State in the order of their importance, and also in the order of their historical introduction, all the officers and orders in the Primitive Church at this time, giving a description of the functions of each.

5. Make a statement which will summarize Paul's Discourse at Pisidian Antioch; also characterize the Discourse, and make a comparison of it with other Christian preaching.

6. Name and discuss the new doctrinal features which Christianity assumed under this Pauline evangelizing tour.

7. State the actual results of this tour, as regards number of churches established; number, nationality and character of converts made; extent of territory visited; time consumed; new truth discovered and established; etc.

SIXTH STEP: TEACHINGS.

1. The church has a most important obligation to spread the Gospel everywhere, and her ablest workers are the ones to enter upon this mission.
2. Confidence in the truth and power of Christianity is the privilege, not to say duty, of all who are serving Christ.
3. Shrinking from severe labors and trials for the Gospel's sake is not seldom characteristic of those who are true Christians, and in time most useful ones.
4. The Gospel is substantially the same, whoever presents it, or wherever it is presented.
5. Jesus was the fulfillment of God's promises to Israel, and became in his resurrection the divinely appointed redeemer of all men.
6. To hold the heart and mind open for the reception of new truth, which God continually is giving, is a most solemn individual obligation.
7. The servants of Christ, whether renowned or obscure, are all human, and subject to the frailties and limitations of men ; they are to be revered, but not worshipped.
8. God has not left himself without witness to all men, through nature, providence, consciousness, conscience.
9. But he has also given a special revelation of himself through the Jewish nation, in Jesus Christ, a fact which must receive appropriate attention and emphasis.
10. The access to the Kingdom of God is by faith, not by ancestry, nor by works.

STUDY XX.

SEC. 18. JOINT CHRISTIAN CONFERENCE AT JERUSALEM. FORMAL AFFIRMATION BY THE WHOLE CHURCH OF THE FREEDOM AND UNIVERSITY OF THE GOSPEL.

Acts 15 : 1-35. cf. Gal. 2 : 1-10.

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(Study XX.)

FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1a, Judeans come to Antioch, *v.* 1b, teaching circumcision to be essential to salvation. *v.* 2a, Paul and Barnabas deny the false doctrine. *Vv.* 1-2a, THE SOURCE OF THE GREAT DISSENSION.

PAR. 2. *v.* 2b, delegates appointed to confer with the Jerusalem authorities on the matter. *v.* 3, they go, preaching a universal Gospel by the way. *v.* 4a, they are received by the church, *v.* 4b, which listens to their presentation of the case. *v.* 5, certain Pharisaic Christians again affirm the necessity of circumcision for all Christians. *Vv.* 2b-5, CONFERENCE OF ANTIOCH DELEGATES WITH THE JERUSALEM CHURCH.

PAR 3. *v.* 6, Jerusalem authorities consider the matter. *v.* 7a, much discussion results. *v.* 7b, at its close Peter speaks, *v.* 7c, calling to their minds the former divine revelation on this subject through his admission of Cornelius to the Christian Church. *v.* 8, which case showed that God received Gentiles as such, *v.* 9, making no distinction in favor of the Jews. *v.* 10a, so why inflict them with the burden of the ceremonial law, *v.* 10b, which was grievous even to the Jews. *v.* 11, both Jew and Gentile are saved through grace. *Vv.* 6-11, PETER'S ADDRESS IN THE CONFERENCE.

PAR. 4. *v.* 12, Paul and Barnabas recount their missionary experiences with reference to the Gentiles. *v.* 13, then James, the Lord's brother, speaks. *v.* 14, he refers to the choice of Israel as an intended ultimate blessing to the Gentiles, *v.* 15-18, citing Old Testament prophecy to this effect. *v.* 19, he commends freedom from the Law, for Gentiles, *v.* 20, asking only that for expediency's sake they observe a few unessential customs, *v.* 21, so that they might live harmoniously with the strict Jewish Christians. *Vv.* 12-21, JAMES'S ADDRESS IN THE CONFERENCE.

PAR. 5. *v.* 22, Jerusalem Christians appoint delegates to the Antioch Church, *v.* 23, who should carry thither the written decree of the Conference. *v.* 24, in this document they repudiate responsibility for the Judean trouble-makers. *v.* 25f, commend Paul and Barnabas, *v.* 27, attest their friendliness by the delegates sent, *v.* 28, pronounce the law unnecessary for Gentiles, *v.* 29, and enjoin a few expedient restrictions only. *Vv.* 22-29, DECISION AND LETTER OF THE JERUSALEM CONFERENCE.

PAR. 6. *v.* 30, the letter delivered to the Antioch Church, *v.* 31, where it causes rejoicing. *v.* 32, the Jerusalem delegates affiliate cordially with the Antioch Christians, *v.* 33, and then return home. *v.* 35, Paul and Barnabas tarry in Antioch. *Vv.* 30-35, THE ANTIOCH CHURCH REJOICES AT THE SETTLEMENT OF THE GREAT PROBLEM.

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, [(a) "certain"—is anything more definite known about these men?] (b) "Judea"—why from there, and how would they on this account be regarded? (c) "brethren"—the Antioch Christians; describe them, cf. Acts 11:19f. *v.* 2a, (a) "Paul and Barnabas"—why are they the ones to oppose the intruders? (b) "questioning"—cf. AV, with relation to what?

PAR. 2. *v.* 2b, (a) "brethren"—cf. *v.* 1, the church? (b) "appointed"—cf. AV, was it the action of the church? [(c) "certain other"—who were

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they?] (d) "apostles . . elders"—the leaders of the Christian movement, cf. Gal. 2:9. *v.* 3, (a) "brought . . church"—indicating their interest and support, cf. Acts 20:38; 21:16; Gen. 18:16. [(b) "Phoenicia . . Samaria"—trace the course of the delegates in their journey from Antioch to Jerusalem.] (c) what did they do as they went, and with what result? *v.* 4, (a) what reception did they meet at Jerusalem? (b) "church . . apostles . . elders"—the entire Christian community. [(c) "rehearsed"—cf. Acts 14:27; 15:12; Gal. 2:2b.] *v.* 5, [(a) "rose up"—in the meeting?] (b) "certain . . believed"—cf. Gal. 2:4ff, describe and account for the attitude of these Christians. (c) "circumcise"—cf. *v.* 1, also Isa. 56:6. [(d) "law of Moses"—explain briefly what this was.]

PAR. 3. *v.* 6, (a) "were gathered"—cf. AV, formal meeting for discussing the matter. (b) state exactly what the subject for consideration was. *v.* 7, [(a) why have we no account of the preliminary debates?] [(b) judge of what their nature and content would be.] [(c) who were the apostles?] (d) "Peter"—why was he the one to close the discussion? [(e) "brethren"—cf. AV, and explain the change.] (f) "good while ago"—how long, cf. Acts 10? (g) "by my mouth"—which now reasserts that experience and its teaching. *v.* 8, [(a) "knoweth . . heart"—meaning, cf. Acts 1:24?] (b) compare the account in Acts 11:15-18. (c) the descent of the Spirit and the cleansing by faith showed their acceptance apart from Judaism. *v.* 9, (a) "no distinction"—cf. AV, was any other conclusion than Peter's deducible from this occurrence? (b) "us . . them"—distinguish the two parties referred to. (c) ["cleansing"—cf. AV, same word similarly translated in Acts 10:15.] (d) "by faith"—cf. Acts 14:27. *v.* 10, (a) "therefore"—explain the logical connection. (b) "tempt"—what is the meaning, cf. Matt. 4:7; Acts 5:9; 1 Cor. 10:9; Heb. 3:9? [(c) "yoke"—cf. Matt. 23:4; Rom. 7:7f; Gal. 5:1; also Matt. 11:30, and explain how the law was a burden.] (d) state the meaning of the last clause of this verse. *v.* 11, (a) "but"—observe the force of the adversative conjunction. (b) "we"—who? [(c) "through . . Jesus"—exact meaning of this formula?] [(d) "in like manner"—cf. AV, and explain the difference.] (e) "as they"—how is the sense to be completed—"as they believe," or "as they shall be saved"? [(f) compare a similar train of thought in Gal. 2:15f; if the Jews had given up the idea of salvation through the Law, why impose that unimportant restraint on others?] (g) is this the last appearance of Peter in the Acts history?

PAR. 4. *v.* 12, (a) "all the multitude"—the entire church was assembled. (b) "silence"—could not the Judaizers argue against these things? [(c) "Barnabas and Paul"—cf. *v.* 2, 22, 25, 35, observing the order in each case; the historian puts Paul first (recall the establishment of his precedence, cf. Acts 13, but the Jerusalemites put Barnabas, their former fellow-worker, first.) (d) "signs . . wonders"—cf. Acts 4:30, and give some account of what these had been. (e) how would their report compare with Peter's as respects the doctrine worked out in experience? *v.* 13, (a) "peace"—were the Pharasaic Christians satisfied, or only suppressed? (b) "James"—who was he, and what relation did he sustain to the assembly? *v.* 14, [(a) "Symeon"—Peter's Jewish name, a quaint touch indicating something of James's characteristics.] (b) "rehearsed"—cf. *v.* 7ff. (c) "first"—the Acts record indicates that Cornelius was the first Gentile received into the Church without conformity to Judaism. [(d) "visit"—look upon with kindness, cf. Lk. 1:68, 78; 7:16;

Heb. 2:6.] (e) "take out . . . name"—Cornelius and his friends were the first of a people drawn from the Gentiles to bear God's name. [(f) consider the parallelism of this divine choice with the earlier choice of the Israelitish nation (see Old Testament passages); did James have the parallelism in mind?] *v.* 15, (a) "to this"—to what, God's action referred to? [(b) "prophets"—only one quotation is made—others would be recalled from Deuteronomy, the Psalms, Isaiah, cf. Rom. 15:9-12.] *vv.* 16-18, (a) compare this quotation with the Old Testament passage, Amos 9:11f. [(b) consider the radical differences between the two passages, as given.] [(c) explain the historical references of the quotation: 1) after what things? 2) what was the "tabernacle of David"? 3) when was it in ruins? 4) when again set up? 5) who are referred to as the "residue of men"? 6) is the expression "all . . . Gentiles" parallel, or different? 7) explain the meaning of *v.* 17, last clause. 8) consider the variant readings and textual difficulties of *v.* 18, and determine the meaning.] (d) how does the quotation serve James's purpose—by arguing that a conformity to the Jewish ritual was not necessary on the part of the Gentiles, inasmuch as this prophecy contained no mention of circumcision and legal observance? *v.* 19, (a) "my judgment"—cf. AV, literally, "I judge," had James's judgment any peculiar authority or weight? (b) "trouble not"—by burdening them with Mosaism, cf. *v.* 10. (c) "which . . . God"—cf. Acts 9:35; 11:21; 14:15; 26:20. (d) observe that Gentiles alone were affected by this action, and only such of them as were seeking Christianity. *v.* 20, (a) "we"—who, and with what right of deciding the matter? (b) "write"—cf. RV, marg. (c) "pollutions of idols"—what is meant, cf. Ex. 34:15; 1 Cor. 8:1-10; 10:19? [(d) what is covered by the second restriction, and how comes a moral law to be thus connected with ceremonial ones which are only to be observed for the sake of expediency?] (e) "strangled . . . blood"—what were these restrictions, and why made, cf. Lev. 3:17; 7:26; 17:10, 14; 19:26?

PAR. 5. *v.* 22, (a) "seemed good"—cf. AV, in view of the deliberation. (b) "apostles . . . elders . . . church"—the whole Christian community of Jerusalem, acting in a body. [(c) "Judas"—is anything more known of him?] (d) "Silas"—cf. Acts 15:40; 16:37; et al.; 2 Cor. 1:19; 1 Thess. 1:1; 2 Tim. 1:1. *v.* 23, (a) consider in detail the full, formal address of this letter. (b) "elder brethren"—cf. AV, and explain the change. [(c) the letter was probably written in Greek—why?] (d) why was it sent especially to Syria and Cilicia (cf. Acts 15:41)? [(e) explain the fact that Paul makes no mention of this decree in his epistles.] *v.* 24, (a) "certain"—cf. *v.* 1. (b) "troubled . . . words"—cf. Gal. 1:7, what were these words? (c) "subverting . . . souls"—why this effect? [(d) notice the omission from RV of a clause here.] (e) consider the significance of this repudiation of the Judaistic teaching, coming from the whole church. *vv.* 25f, (a) "seemed good"—for what reasons? (b) "having come to one accord"—explain change from AV; [was there indeed a unanimous consent to this Gentile doctrine on the part of the Jewish Christians?] (c) consider the complete confidence and hearty commendation accorded Barnabas and Paul. *v.* 27, the oral delivery of the message was not necessary, but it was expressive of interest, good will and fellowship. *v.* 28, (a) "seemed good"—cf. *vv.* 22, 25. (b) "Holy Ghost"—they felt that they had been divinely guided to this decision. (c) "to us"—followers of the Spirit in all things. (d) "necessary things"—necessary from what point of view? *v.* 29, (a) consider the verbal variations, and the change of order, of

the four restrictions, as compared with the parallel list in *v.* 20. (b) "shall be well"—cf. AV, and explain meaning.

PAR. 6. *v.* 30, (a) "dismissed"—formally. (b) "came down"—why this expression? (c) "gathered . . . multitude"—the whole church would be anxious for the information. (d) "delivered"—with accompanying addresses. *v.* 31, there were joy and consolation in the fact that they as Gentiles were allowed the liberty of the Gospel, now recognized as a spiritual and universal religion. *v.* 32, [(a) "being . . . prophets"—recall the characteristics and functions of this order in the church.] (b) "exhorted . . . confirmed"—what ministry could they perform to the Antioch Christians? *v.* 33, (a) "some time"—how long, weeks? (b) "dismissed in peace"—an Hebraic expression, meaning what? [(c) notice the variation of reading in the last clause.] *v.* 34, [consider the reasons for the omission of this verse from RV.] *v.* 35, (a) "tarried"—how long, months? (b) "teaching . . . preaching"—what distinction of meaning and usage, cf. Acts 4:18; 5:42; 11:26; 28:31? (c) "many others"—Paul and Barnabas were only two of a considerable number of such workers.

THIRD STEP: TOPICS.

1. **The Judean Visitors at Antioch.** (1) were they members in good standing of the Jerusalem Church? (2) did they come as representatives of that body, or as self-appointed teachers (cf. Acts 15:24)? (3) what proportion of the Jewish Christians did they speak for? [(4) explain the language used by Paul in Gal. 2:4 regarding them.] (5) exactly what was it that they taught? (6) why did they come to Antioch to teach it? [(7) state in detail the reasons which they could give for maintaining this doctrinal position.] (8) what reasons were there which might have caused them to abandon it for something better? (9) why would their teaching make trouble in the Antioch Church? (10) what effort was made to counteract it? (11) what course of action was finally decided upon?

2. **The Constitution and Authority of the Conference.** (1) consider well the deference shown in this matter by the Antioch Church to the Church at Jerusalem, and explain same. (2) how many churches were represented in this Conference? (3) is it, then, proper to speak of it as a Council? [(4) contrast it with the later ecumenical councils of the Christian Church.] (5) had this Conference any *actual* authority to determine matters for the entire church? (6) what was its *virtual* authority, in view of the fact that the Jerusalem and Antioch churches contained all the Christian leaders? [(7) from the written decree (*v.* 28) estimate the weight which the Conference accorded its own action.] (8) how conscious were they of divine guidance in their deliberation and decision?

3. **The Second Chapter of Galatians.** (1) consider whether Paul's visit to Jerusalem recorded here is identical with that of Acts 15. [(2) if so, was it his third visit to Jerusalem since his conversion, cf. Gal. 1:18; Acts 11:30; 12:25?] (3) calculate (cf. Gal. 1:18; 2:1) what year it was in which the Conference was held—A. D. 50, 51, or 52? [(4) does it make any particular difference?] [(5) is anything known of Paul during the period A. D. 48-52, cf. Acts 14:28?] (6) regarding the history recorded in Gal. 2 and Acts 15 as identical,

compare carefully the two accounts as to similarities and differences. [(7) who was Titus (cf. Gal. 2:1, 3; 2 Cor. 2:13; 6:7, 13; Tit. 1-3) and why did Paul take him with himself to Jerusalem?] [(8) what distinct reason did Paul assign for going to Jerusalem at this time (Gal. 2:2), and how does it harmonize with the reason given in Acts 15:2 (compare a similar instance Acts 9:30 with 22:17f.)?] [(9) what were the circumstances under which, and the reasons for which, Paul wrote this account of the Conference to the Galatian churches?] [(10) in what respects, if any, were the form and color of the narration determined thereby?] (11) compare the two accounts as to the proceedings at Jerusalem (Gal. 2:2-5; Acts 15:4ff). (12) compare the two accounts as to the final decision of the Conference (Gal. 2:10; Acts 15:23-29). [(13) does Paul speak depreciatingly of the three leading Apostles in Gal. 2:6, 9; justify his language, if possible.] [(14) consider the two statements (Gal. 2:10; Acts 15:28f.) as to the restrictions set by the Conference.] [(15) examine closely the remainder of this chapter (Gal. 2:11-21), endeavoring to locate it historically—shortly after this Conference in A. D. 52, or after the second missionary journey, in A. D. 55?] [(16) consider the action respectively of Peter and of Paul.] [(17) what were the occasion and significance of this incident?] [(18) who was at fault in the matter?] [(19) consider whether there was a difference of principle between Peter and Paul, or whether it was only an inconsistent act on Peter's part; was Peter liable to such inconsistency?]

4. The Proceedings of the Conference. (1) from a careful examination of Acts 15:4-6, decide whether more than one meeting is referred to? (2) if *v.* 4 and *v.* 6 refer to separate meetings, were both full meetings of the whole church? (3) consider Gal. 2:2 as to whether it refers to a meeting not mentioned in the Acts account. (4) what was Paul's purpose in having this private conference with the leading Apostles (explain clearly his words in Gal. 2:2, last clause)? (5) would he have given up his Gentile doctrine if the Apostles had advised that? (6) what assurances (cf. Acts 10-11) had he that that would not be the case? [(7) endeavor to determine the order and make-up of the meetings of the Conference; consider the explanation that there were three meetings—(a) Acts 15:4, a general reception by the whole church, at which reports were made by Paul and Barnabas of their Gentile work, and exceptions to it were taken by the Pharisaic Christians; (b) Gal. 2:2, a private conference to arrange matters between the leaders; (c) Acts 15:6, a second meeting of the full church, in which the matter was formally discussed and decided.] (8) describe the order of procedure in the final meeting: (a) much debate; (b) Peter's address; (c) reports by Paul and Barnabas; (d) James's address; (e) the decision; (f) the written decree; (g) the appointment of delegates to Antioch. (9) what James was this (cf. Mk. 6:3; Acts 12:17; 1 Cor. 15:7), and what relation did he sustain to the Conference? (10) what was the mode of the Conference in arriving at and formulating its decision?

5. The Address of Peter before the Assembly. (1) consider his address as the closing up of the general discussion of the matter. [(2) are we to suppose that we have more than the bare substance of what he said?] (3) to what important historical event did he direct their attention? [(4) compare *v.* 8f with the account in Acts 10-11.] (5) describe the previous reception and understanding of this event by the Jerusalem Church (Acts 11). (6) why had not this influence been stronger and more permanent in determining their attitude toward the Gentile doctrine? (7) could Peter do otherwise than stand

firmly upon this former experience? (8) what did he affirm to be the one only condition of salvation? (9) in view of this, what did he recommend? (10) what did he mean by his words recorded in *v.* 10, last clause? [(11) consider the doctrinal position of Peter in this address as compared with previous statements of his doctrinal position, and account for differences, if any.] (12) how large a proportion of the assembly would see the matter in the same light as he?

6. The Address of James in the Assembly. (1) consider his address as the final speech of the Conference. (2) are we given more than a summary of it? (3) why did it fall to James to make the closing address? (4) did any peculiar authority attach to his judgment in the matter? (5) explain the meaning of his reference to the conversion of the Gentile Cornelius. [(6) discuss the Old Testament passage cited, as to its original use, and as to its application to the situation here.] (7) how does he get from it an argument to support the doctrine set forth by Peter? (8) what opinion does he express about the matter (*v.* 19)? (9) compare this with Peter's opinion (*v.* 10). (10) observe the limitations of this Gospel liberty, as recommended. (11) state and explain the restrictions which James attached to his proposal. (12) why did he subjoin them? (13) was their observance too much to ask?

7. The Doctrinal Recommendation of the Conference. (1) what was the general doctrinal theme under discussion? (2) what had given rise to this controversy? (3) how long had the question existed in the Church? (4) when, and under what circumstances, did it first gain prominence? (5) what had been the attitude of the Jerusalem church toward it? (6) who were prominent in the advocacy and practical application of it? (7) how did they come to be so? [(8) what arguments could be presented for making the Law an essential part of the Gospel?] [(9) what arguments for abolishing the Law from the Gospel?] (10) how radical a change did the latter involve? (11) what might be expected as to the amount of time and effort it would require to establish the same in belief and practice? [(12) discuss the doctrinal significance of Peter's experience in Acts 10, the Antioch experience in Acts 11, and Paul's experience in Acts 13-14.] [(13) describe the several doctrinal parties, their tenets, and their strength, as present in this Conference.] (14) describe the facts and influences which at this time led to a renewed and permanent acceptance and enunciation of the spirituality and universality of the Gospel. (15) state exactly the doctrinal decision of the Conference. (16) was this decision a compromise between Pharisaic and Gentile Christianity, or was it a victory for the latter (see especially Fisher, *cit. sup.*)? (17) did the attached restrictions involve any sacrifice of the Gentile principle contended for? (18) what was Paul's attitude afterward toward this decision of the Conference, cf. Acts 16 : 4? (19) did this decision settle the controversy in the Church? (20) how long before the new condition was actually realized? [(21) consider the tenets of the Tübingen school of criticism relative to this divisive question in the Primitive Church.]

8. The Decree and Its Reception in Antioch. (1) state reasons for believing that *vv.* 23-29 contain the exact decree as sent out by the Jerusalem Conference to the churches. (2) what importance, not to speak of interest, attaches to this earliest church document now extant? (3) consider its literary features, as to style, conciseness, precision, spirit. (4) make out a synopsis of its contents: a) greetings; b) repudiation of the Pharisaic Christian doctrine; c)

sending of the representative delegates ; d) cordial commendation of Paul and Barnabas ; e) necessity of circumcision denied ; f) four expedient restrictions enjoined. (5) why were delegates sent to carry the decree to Antioch ? (6) what was the feeling of the Jerusalem Christians toward the Antioch church ? (7) how was the decision received by the Christians at Antioch ? (8) why was it a consolation to them ? (9) how did the Jerusalem delegates manifest their fraternal feelings ? (10) what did Paul and Barnabas do, subsequent to the Conference ?

FOURTH STEP: OBSERVATIONS.

1. The Christian Church at Antioch, composed mainly of uncircumcised Gentiles, was greatly troubled by the teaching of certain self-appointed Judean Christian teachers who came unauthorized to Antioch to oppose the liberal Gospel by asserting that conformity to Judaism was essential to salvation.

2. A general conference of all Christians upon the matter, to preserve truth, harmony and co-operation, was deemed best, and the Antioch Church sent its chief men to Jerusalem for that purpose.

3. The discussion concerned, not the Jews, who were already Judaists, but only the Gentiles, whether they should be compelled to conform to Judaism in accepting Christianity.

4. The Conference was not formally representative, as it contained delegates from but two churches ; yet was practically so, inasmuch as there were present all who were leaders and formers of Christianity.

5. In the same way the decision of the Conference had no formal authority beyond that of a recommendation, yet because it represented the combined deliberate judgment of all the Christian leaders, it had practically a full and binding authority.

6. Paul had a private preliminary meeting with the chief Apostles, in which he submitted to them his doctrine and his experience, ready to yield if necessary, and yet rightly confident of his position.

7. At the full public meeting of the Conference the subject was thoroughly discussed, and a general agreement to make the Gospel independent of Judaism was reached.

8. The original document embodying this decision has been preserved in the Acts history.

9. The decision was received at Antioch with joy, since it established once for all the spirituality and the universality of the Gospel.

FIFTH STEP: SUMMARY.

1. State the doctrinal position, with reasons therefor, of the following, at the beginning and again at the close, of this Conference :

- (1) the Pharisaic Christians.
- (2) the Jerusalem Christians in general.
- (3) Peter.
- (4) James.
- (5) Paul.

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2. Describe the origin, constitution and proceedings of the Conference.
3. State exactly the doctrinal decision of the Conference, and its relation to each of the five parties above named.
4. Give a careful account of the introduction and the growth in the Church of the doctrine that the Gentiles might be admitted to Christianity apart from Judaism.

SIXTH STEP: TEACHINGS.

1. One must think and act with reference to the fact that men differ radically in mental constitution, some being by nature rigidly conservative, while others by nature are injudiciously liberal; a true balance must be struck between them.
2. Let him who would teach in matters of vital spiritual import consider the grave responsibility of his undertaking.
3. The right way to adjust all differences, doctrinal and otherwise, is by a candid, careful, friendly discussion of them in a large, unselfish spirit.
4. Those who are the first to claim and to establish new principles of truth and practice are under obligations to do so with consideration and kindness toward such as are slower to assume the new position.
5. The Gospel is spiritual—religious forms of whatever sort are incidental to it, not a part of it; it is also universal, being the divinely completed religion for the whole world.

STUDY XXI.

REVIEW OF THE SECOND DIVISION—THE PERIOD OF GOSPEL EXPANSION.

SECS. 10-18.

STUDIES XII-XX.

Acts 8:1—15:35.

35-52 A. D.

PALESTINE, SYRIA AND S. E. ASIA MINOR.

BIBLIOGRAPHY.—The literature on these chapters has already been indicated in detail in connection with each Section. For a rapid and general view of the Church in these years see: (1) Schaff's *History of the Christian Church*, I: 224-249, 432-564 *passim*. (2) Neander's *Planting and Training of the Christian Church*, I: 20-40; II: 128-168. (3) Stiffler's *Introduction to the Book of Acts* pp. 1-146. (4) Fisher's *History of the Christian Church*, pp. 19f, 35-42. (5) Fisher's *Beginnings of Christianity*, pp. 469-505, 546-580. (6) McClintock and Strong's *Cyclopædia* (also *Bible Dictionary*), arts. *Apostolic Age*, *Church*. Discussions of the main doctrinal theme will also be found in articles and treatises upon the Apostle Paul, and in commentaries on the Pauline epistles.

FIRST STEP: MATERIAL.

1. Read attentively Acts 8-15, twice through, endeavoring to bring the history once more to mind as a unit, and as a real experience.
2. Read once through from the beginning of Acts (1-15), joining the First (Study XXI.)

and Second Periods in thought, so that the years A. D. 30-52 can be seen through from first to last.

3. Read over the paraphrase which you have made of chaps. 8-15, both to freshen the memory of the history and to observe whether the transcript gives a true conception of the Period.
4. Fix in mind your Analysis of this material into Sections and Paragraphs, with their appropriate titles and references. If you have not previously made such a "Table of Contents" of these chapters, make one now. The titles and references have all been given in connection with each Section; you have only to bring them together, and you will find such a synopsis very valuable.
5. Go carefully over the Chronological chart, committing to memory the dates, the consecution, and the relative importance of the events of this Period; in the same way reconsider the Outline of the Course thus far, observing now whether in the light of your study the divisions of the material and the titles given to the Sections, are the best and truest possible; read over the Preliminary Suggestions, and judge whether you have faithfully adhered to the spirit, the purpose, the method and the requirements of the Course.

SECOND STEP: REVIEW OF THE DETAILED STUDY.

1. Take up each Section by itself, in order, and under Explanations reconsider every point made, every question asked. Refresh your mind as to all the details of the history and the record itself. Read such notes as you have in connection with this Step of each Study, and look up again any information or explanation which you cannot recall.
2. With the same thoroughness and purpose review all the Topics given in connection with each Section; some of the questions can now be answered in a completer and more intelligent way, while the importance and the relations of the Topics will be more clearly seen. This final review treatment of the Topics should be exceedingly interesting and useful.
3. Go once more over the Observations noted in connection with each Section, including also the new ones which you have added in your study. If you have not previously done so, mark in connection with each Observation the particular chapter and verse from which it has been drawn. Fix well in mind the information concerning the Church which is contained in these Observations.

THIRD STEP: SYNTHETIC VIEW OF THE CHURCH IN THIS PERIOD.

All of the detailed information which has been gathered and classified in connection with each Section, under the head of Summary, is now to receive a further study and a permanent organization. The Christian Church in this Period must be made to stand out in all its features and characteristics as strikingly and as clearly as does a well-built structure. A tentative framework was given in connection with the review of the first Period (see *Study XV*), upon which to arrange an orderly exhibit of the Church. Let this same analytical framework serve for this review also, making in it such modifications as will suit the new case. Such a modified form will be found below. Carefully re-examine all your
(*Study XXI.*)

acquired information, and enter every item of it in some appropriate place. If it be possible, accompany each item of description with the exact reference to the passage or passages where that particular information is found. The synthetic view of the Church in this Period, thus worked out, should be put into written form, in that way securing the knowledge to you, and putting you in possession of an essay whose value and usefulness you will often use and always appreciate.

1. THE ENVIRONMENT OF THE CHURCH. (1) the territory which up to this point has been evangelized. (2) the centers of chief Christian influence. (3) the relation to the Church of the civil power. (4) the relation to the Church of the Jewish people in general. (5) the relation of the Church to the Jewish religion. (6) the relation of the Church to the Gentiles (locally, not doctrinally).

REMARK.—This Topic should be illustrated by an outline map, such as the student has already been directed to construct, indicating the successive steps of geographical progress made by the Gospel. Let them be marked by concentric circles about Jerusalem, and let the Acts passage which records the step be entered upon each line. One of Luke's chief ideas in his history is to present the geographical stages by which Christianity advanced from Jerusalem to Rome, and pains should be taken to observe what Luke has so carefully shown.

2. THE ORGANIZATION OF THE CHURCH. (1) forms of organization brought over from the first Period. (2) addition of the office of Elder. (3) addition of the class of Prophets. (4) addition of the class of Teachers. (5) methods of conducting business. (6) functions of the Apostles. (7) authority of the Apostles. (8) method of organizing churches in new communities. (9) the varying composition of the churches.
3. THE INSTITUTIONS OF THE CHURCH. (1) rites—baptism, Lord's Supper. (2) the Agape. (3) conditions of admission to membership. (4) creeds. (5) religious services—public, private. (6) preaching. (7) instruction. (8) places of worship. (9) sacred days.
4. THE INTERNAL LIFE OF THE CHURCH. (1) fellowship. (2) unity. (3) charity. (4) co-operation. (5) property relations. (6) loyalty to the Gospel. (7) individual morals. (8) social life. (9) growth in numbers. (10) growth in grace. (11) division of duties. (12) miracle-working.
5. THE DOCTRINE OF THE CHURCH. Concerning: (1) God. (2) Christ. (3) the Holy Spirit. (4) the crucifixion and resurrection. (5) the Kingdom of Christ. (6) their duty regarding it. (7) the Second Advent. (8) the Gentiles.

REMARK. Let a full and accurate account be given of the growth and establishment of the so-called Gentile doctrine—the principle that the Gentiles might be admitted to Christianity without reference to Judaism. Show the three avenues by which this principle came into practical realization in Christianity, and also explain the Confertence which conclusively established the doctrine. This is the most important element of the history.

6. THE LEADERS IN THE CHURCH. Consider them respectively as regards their personal and official characteristics, their special missions, and their influence upon Christianity. (1) Peter. (2) James. (3) Paul. (4) Barnabas. (5) and such others as you may judge eminent.
7. THE PROVIDENTIAL CARE AND GUIDANCE OF THE CHURCH. (1) the ordering of events. (2) the testimony of miracles. (3) the inspiration of the leaders. (4) the blessing through persecution. (5) preservation of the Church's integrity. (6) movements to spread the Gospel. (7) larger scope and deeper meaning of the Gospel.

FOURTH STEP: REVIEW OF THE TEACHINGS.

1. Reconsider carefully the Teachings given in connection with each Section, also others which you have added to them. Note with each, if possible, the particular chapter and verse from which it is drawn. Estimate its truthfulness and significance as concerns the primitive Church; also its application to the individual disciple and to the Christian Church of to-day.
2. Enter, as you may have opportunity, upon a consideration of the characteristics of the Church in this second Period as compared with the characteristics of the Church of the present time. Much information, faith and wisdom can be gained from a study of the changes which experience has worked, as well as from an observation of the general stability and permanence of the essential features of the organization, belief and practice of Christianity.

FIFTH STEP: COMPARISON AND SYNTHESIS OF THE FIRST AND SECOND PERIODS.

1. Make a careful review study of the First Period, according to the framework given in *Study XI*. Endeavor once more to see that Period in its unity and its essential features.
2. Compare with the First Period what you have learned concerning the Second Period, in all matters pertaining to the topics and sub-topics of the framework given. Observe carefully the changes which have taken place in the Second Period, noting their time, circumstances, and causes.
3. Finally, bring the two Periods together in their true historic relation. Attach the conditions, events and doctrines of the Second Period to those of the First, showing their essential connection. Let the whole fifteen chapters of Acts be considered as a unit, and let them be viewed from that standpoint. Try to grasp the main characteristics of the Christian Church A. D. 30-52, especially noting its elements of growth and development.

(Study XXI.)

Biblical Work and Workers.

Prof. George S. Burroughs, who has for several years occupied the chair of Biblical Literature in Amherst College, and has been prominent in the movement for securing biblical instruction in colleges generally, has accepted the presidency of Wabash College.

Mrs. Varten writes from Nazareth concerning the Bible in that place. A Bible Depot was first opened there in 1872, and it has now become one of the best shops, the resort of those who come to buy, or to read, or to hear the Word of God. The greatest distribution of the Scriptures is among the adherents of the Greek Church, and the Mohammedans. The Roman Catholics wish it, but are not permitted to have it; however, they do secretly possess them to some extent.

Rev. Charles Martin has been made assistant professor of Old Testament Exegesis and Criticism, and Rev. James S. Dennis, D. D., is to give instruction in Semitic languages, at Princeton Theological Seminary. Rev. R. R. Lloyd, of Geneva, Ill., has been appointed to the chair of New Testament Greek and Exegesis in the Pacific Seminary. Prof. J. Rendel Harris, formerly of the Johns Hopkins University, has been given the newly founded lectureship in Palæography at the University of Cambridge.

The death of Joseph Ernest Renan occurred in Paris on the second day of October, closing a life of sixty-nine years. He was a great scholar and a great artist in literature. He made important contributions to the study of the Semitic languages, and of Semitic history. He gained greatest prominence by his *Life of Jesus*, although that was not his best work. He was brilliant in style, and to a certain extent sympathetic with the Christ, but was unhistorical in his temper. His influence was great, and mixedly good and bad. His scholarship no one will question.

A Jewish Anthology is being issued in Germany, under the editorship of Dr. Winter and the Rabbinic scholar Dr. Wuensche. The full title is "Jewish Literature since the Close of the Canon, a Poetic and Prose Anthology, with Biographical and Literary Introductions." Three numbers have already appeared, including translations from the Apocrypha, Philo, Josephus, the Letter of Aristeas, the so-called Sibylline Oracles, the Targums, the Mishnah, the Tosephta, and the Jerusalem Talmud. The introduction gives concisely much valuable information concerning this Jewish literature, and the whole work will prove interesting and helpful to biblical students.

Dr. Budde, of Strassburg University, one of the first Old Testament scholars, speaks thus appreciatively of "The Genesis of Genesis," by Rev. Benj. Bacon, recently reviewed in this journal: "Your volume surpasses Kautsch and Socin by far, not only by more delicate work, not only in your positive reconstructive criticism, but also and especially in this respect, that it introduces the reader much better to the subject, affording to the beginner everything he requires for the shaping of his conclusions and for the schooling

of his critical powers, and at the same time abundant material to the mature investigator. If we in Germany had such a book, it would be the greatest blessing."

The volumes of the *Expositor's Bible* next to appear, and soon, are Vol. II. of The Acts of the Apostles, by Dr. G. T. Stokes, and Vol. I. of The Psalms, by Dr. Alex. Maclaren. This closes the fifth series. The sixth series is now announced, to be issued during 1892-3. The volumes are as follows: The Epistle to the Philippians, by Rev. Prin. Rainy, D. D. The First Book of Kings, by Archd. F. W. Farrar, D. D. The Book of Joshua, by Prof. W. G. Blaikie, D. D., LL. D. The Book of Psalms, Vol. II., by Rev. Alex. Maclaren, D. D. The Book of Daniel, by Prof. J. M. Fuller, M. A. Ezra, Nehemiah, and Esther, by Prof. W. F. Adeney, M. A. There is great promise in this list, and the publication of these works will be awaited with eagerness.

A little volume of interest and value has just appeared, discussing "The Bible and English Prose Style," the author being Prof. Albert S. Cook, of Yale University. Its object is to present the relation of the biblical English of the version of 1611 to modern English generally. Choice specimens of Scripture are quoted, comments upon the influence of the Bible on the English language from able critics and scholars are given, and Prof. Cook himself discusses the theme with acuteness and skill. The subject is one which merits careful study and attention. Perhaps no one cares to say that the King James version was inspired, in the sense that that statement is made regarding the originals, but it is notable that the King James version came in some way to be such English as has scarce ever been written, and proved a mighty influence in determining English prose style.

A papyrus manuscript was discovered some months ago in Egypt, which some suppose to be the oldest copy extant of portions of the Old Testament books of Zechariah and Malachi. The pages of this manuscript are about ten inches long and seven inches wide, each containing twenty-eight lines of writing, both sides of the sheet being used. A line contains from fourteen to seventeen letters, and there are no intervals between the words. The sheets were bound into book form after a primitive fashion. The papyrus is in a fair state of preservation, and is believed to date from the third or fourth century. Some authorities consider it genuine, and an account of the document was given to the Congress of Orientalists which assembled lately in London. A critical examination of this old fragment tends to the conclusion that it was copied from some excellent original of the Septuagint Bible, and some of its readings surpass the present Septuagint texts in clearness of expression and simplicity of grammar.

Prof. Charles Horswell, Ph. D., of Garrett Biblical Institute, Evanston, Ill., has just issued a "Synoptical Chart of the Gospels," which should be owned and used by every careful student of the New Testament. The Life of Christ is divided historically into nine parts, each of which is again subdivided topically. Then the material bearing upon each topic stands opposite, in one or more of four columns, assigned respectively to each of the four Gospels, according as the topic itself is recorded in one or more than one of them. A certain portion of an inch of space up and down is allotted for each verse of the narrative, and each Gospel has a particular color for its material, so that one can see at a glance in how many Gospels a given topic is recorded, and

how much space relatively it has in each. The chronological peculiarities of the Fourth Gospel are easily seen, and the individual nature of the major portion of its history. For the purpose of studying a harmony of the Life of Christ, and for studying the interrelations and peculiarities of the Gospels, such a chart is necessary and of the highest service. The presentation given may be relied upon as being fully in accord with the latest and best scholarship upon the Gospels. The Chart is about two feet wide and three feet long, designed for Bible class as well as individual use. Inquiries may be made of the author.

The right has been granted by the Turkish Government to construct a railway from Acre to Damascus. The line, 120 miles in length, will start from the Ports of Acre and Haifa, and unite immediately to the East of Haifa, proceeding across the eastern foot of Mount Carmel, thence across the Esdraelon plain in the neighborhood of the towns of Nazareth, Nain, Jezreel, and Beisan, to the River Jordan, along the eastern shores of the Sea of Galilee to the Hauran plateau (the Bashan of old, which produces fine crops of wheat and barley,) and thence across the plain of Damascus, along the eastern base of Mount Hermon, to the southern gate of the city. For the present, says the *Jewish Chronicle*, this will form the terminus of the line, but some day it may be indefinitely extended, as it will constitute the main artery for branches north and south, while eastward it is the beginning of a trunk railway connecting the Mediterranean and the Persian Gulf, a further extension through Persia and Beluchistan, making a complete railway route to India. The engineers are now engaged in making the final surveys for the railway, and it is understood that an early beginning will be made with the actual work of construction.

The Summer School which was held at Oxford the past season met the expectations of all who were interested in it, which is saying not a little. It was the first attempt to teach theology in vacation time. The leading biblical scholars of England were the instructors, and the large numbers who received their instruction were chiefly ministers who availed themselves of the fine opportunity to gain new knowledge and inspiration. Prof. Marcus Dods gave a course upon "The Teaching of Jesus," discussing the kingdom of God as presented by Christ, His claim to be King, the place of miracles in Christ's work and teaching, the righteousness of the kingdom, Christ's teaching as to salvation, and the eschatology of the kingdom. Concerning the latter topic he affirmed that Christ gave no hint of probation after death, and that while God cannot but seek the salvation of the lost, the tendency of character is to become fixed. He dwelt upon the ethical aspect of Christianity, as being the vital and practical one. Prof. Bruce, in his lectures, argued for a theory of the universe which will admit the miraculous. The physical resurrection of Christ remains, and it alone can account for the facts, but it continues to be a mystery. He strenuously defended the historical basis of faith in the Gospels. Prin. Fairbairn's course was upon "The Place of Christ in Modern Theology," showing that modern theology is Christocentric. Prof. Sanday gave six lectures upon "The Theology of St. Paul." Canon Driver gave a short course on Hosea, and Prin. Edwards one upon Hebrews. The attendance and interest which characterized the sessions, the supreme value of the lectures, and the general success of the undertaking, were a guarantee that the Summer School of Theology was needed, and would be repeated in 1893. It is conjectured that it may be held next time in Edinburgh.

Biblical Notes.

The Table of the Nations, Gen. 10. The immediate goal of the Israelite compiler, says Prof. H. E. Ryle, is to give the history of the chosen family, but previously he has to account for the other nations. This list of names therefore, at first thought wearisome, reminded the Israelite that the heathen were his brethren, that Israel was only one among the nations of the earth, albeit chosen for a special work. The nations are presented by this table genealogically, which relationship is not to be understood literally, but as giving pictorially the ethnology of prehistoric times. The names given are not those of individuals, but of nations or tribes. It is not easy to see how the various races have been distributed among the three sons of Noah. It is not a distribution upon the basis of color, or of language. It is rather a classification according to geographical situation. The descendants of Shem occupy a central position, the Hamites lie chiefly to the south, the Japhethites on the north. The ethnology of prehistoric times must not be confounded with modern scientific conceptions of ethnology.

The Tower of Babel. This strange narrative preserves a tradition which goes back to very early times, and its obvious purpose was to account for the two great phenomena of human society—the distinction of races, and the diversity of language. The origin of these must have seemed one of the greatest mysteries to the men of the ancient world. The familiar story of the Tower of Babel supplied an answer suited to the comprehension of a primitive time. Its legendary character appears in the derivation of the name Babel, from a Hebrew word meaning confusion of tongues. Notice also the polytheistic expression in v. 7, comp. Gen. 1:26. This tower referred to is probably to be traced to some remarkable structure or gigantic ruins of an ancient building either within the walls or in the vicinity of Babylon. It may have been the celebrated Tower of Birs-Nimrud at Borsippa, a little southwest of the city; but more likely it was the Temple of Merodach within Babylon, which was erected in prehistoric times. The narrative has a plain religious significance, emphasizing the supremacy of God over all the inhabitants of the world, that evil is the result of man's seeking his own glory, and that rebellion against God is the true source of discord. So writes Prof. Ryle in the *Expository Times*.

"They that Fear the Lord." This phrase is used generally in the New Testament to denote Gentiles who have attached themselves to the worship and customs of the Jews in a manner more or less close (cf. Acts 10:2, 22; 13:16, 26, 43, 50; et al), says Prof. A. B. Davidson. Such men had not entered the community of Israel through the rites of circumcision and baptism; they probably for the most part went no farther than to acknowledge one God, keep the moral law, recognize the obligation of the Sabbath and the duty or privi-

lege of worship in the synagogue, though perhaps some of the ritual ordinances might be undertaken by them, as abstinence from swine's flesh. It appears that considerable freedom was allowed to such adherents. The Jews of the Dispersion insisted only on essentials, in this following the prophets, cf. Isa. 56:1-6, who made the strangers joining Israel to stand entirely above the Law, requiring only that they recognize the God of Israel as God alone, and keep the Sabbath. The question arises, was the phrase "they that fear God" already used in the Old Testament to designate Gentile converts? This is generally answered in the affirmative, at least as regards Ps. 115:9; 118:2ff; 135:19f; and perhaps Ps. 22:23. Prof. Davidson discusses these passages, and concludes in much doubt as to whether the Old Testament uses the phrase in such a sense. Certainly its general usage is of the devout Israelites.

Samaria. Prof. Geo. A. Smith writes of this district of Palestine in *The Expositor*. The Vale of Shechem is the true physical centre of the Holy Land, from which the features of the country radiate and group themselves most clearly. Samaria is broken up into more or less isolated groups of hills, with intervening plains which, though not large, are fine and arable. The openness of Samaria is her most prominent feature, and tells most in her history. Few invaders were successfully resisted. While chariots are but seldom mentioned as in use in Judea, they appear frequently in Samaria's history, owing to the openness and accessibility of the country. For this reason also the surrounding paganism poured into and vanquished this district of Palestine. The second striking characteristic of Samaria is her central position. As to location, Jerusalem is in a comparatively out-of-the-way and uncomfortable place. It is on Mt. Ebal that one best realizes the size of the Holy Land. Hermon and the heights of Judah both within sight, while Jordan is not twenty, the coast not thirty, miles away—and that one most strongly feels the wonder of the influence of so small a territory on the history of the world. The third feature of Samaria is her connection with Eastern Palestine—Abraham and Jacob came from the East to Shechem. The trans-Jordanic provinces were occupied by the tribes from the first entrance into Canaan, and after the Disruption remained within Northern Israel. The fourth feature of Samaria is her connection with Carmel, which was from the earliest times a sanctuary, a place of retreat and of worship. It was a mount on which Jehovah stood.

On Matthew 5:21, 22. In the ordinary interpretation of this passage, says Prof. J. P. Peters, in the *Journal of Biblical Literature*, the *egô de legô* is supposed to refer to three clauses, thus (literally translated): "I say to you (1) that every one who is angry with his brother is in danger of the judgment; (2) but whosoever saith to his brother, Raca, is in danger of the Sanhedrin; (3) but whosoever saith, Thou fool, is in danger of the gehenna of fire." And it is understood that there is an accumulating, climacteric development in the thought. But as far as number 2 is concerned, it is quite the reverse of a climax. It should be interpreted as a saying attributed to "them of old time," and not to Christ. We then have the correct idea of the passage as follows: "Ye have heard that it was said by them of old, 'Thou shalt not murder, and whosoever murdereth is liable to the judgment.' But I say to you, that every one who is angry with his brother is liable to the judgment. And, it was said by them of old, 'Whosoever saith to his brother, Raca, is liable to the Sanhe-

drin.' But [I say to you], that whosoever saith, Thou fool, is liable to the gehenna of fire." It is a commentary on the sixth commandment. The Greek particles neither forbid nor suggest this reading here given, but they are only translations of the Aramæan particles, whose poverty we know, and a simple conjunction would necessarily be used in this place, leaving the further connection to be determined by the sense and the parallelism. In Rabbinic teaching the law of libel was included under the principle, Thou shalt do no murder. Moreover, the reference to the Sanhedrin shows that Christ was merely quoting the Jewish law in force in His time.

Synopses of Important Articles.

What Became of the Apostles.* From the close of the Acts history (A. D. 64) until the Apologies of Justin Martyr (A. D. 148) when a continuous Christian literature began, there is nearly a century of comparative obscurity. We get some information concerning this time: (1) From the New Testament. Paul's latest epistles tell something of himself, though we cannot tell whether he did visit the West, or the circumstances of his death. The epistles of James, Jude and Peter give us glimpses of their mind, and somewhat of their life. John's epistles show him at work in and about Ephesus. (2) From contemporary writers, Josephus, Tacitus, Suetonius, and Pliny; but none of these throw light upon the doings of the Apostles. (3) From Christian writings of later generations, such as the fragments of Papias of Hierapolis († A. D. 163) and Polycrates of Ephesus (thirty years later), which are quoted by Eusebius. Following these are notices in Irenæus of Lyons, at the close of the second century; Tertullian at the opening of the third; Augustine, Lactantius, Jerome and Eusebius in the fourth century. The latter writer endeavored to supply the information we seek, but did not distinguish between early traditions and later accretions. The "History of the Apostles," passing under the name of Abdias of Babylon, is entirely untrustworthy, being based upon the apocryphal and heretical "Circuits of the Apostles," which was published under the name of Leucius Chavinus in the second century. (4) From the apocryphal Acts of the Apostles which grew up in the second or third centuries, many of them manufactured in the interests of heretical sects. Most of these writings are still accessible, in whole or in part. They are spurious works, and yet they are not entirely destitute of historic truth. Their authors lived at a time when the leading facts of the later careers of the Apostles were still within the memory of men, and we may suppose that they incorporated into their narratives whatever was commonly known. When their statements are confirmed by all collateral evidence they may be generally accepted. Pentecost furnished the starting point of the missionary labors of the original Apostles by bringing them into personal and spiritual contact with the Jews of the great Asiatic Dispersion, and to these the early traditions assign the labors of the Apostles. The three great fields of activity were: (1) the regions of the Roman Empire around the Black Sea, to which, it is said, Peter, Andrew, Matthew and Bartholemew betook themselves. Peter was probably never at Rome, and the placing of Peter and Matthew in India grew out of a grammatical error. (2) the great Iranian Empire—"Parthians, Medes, Elamites, and the dwellers in Mesopotamia." Among them the Gospel was preached, according to tradition, by Thomas, Simon the Canaanite, and Thaddeus, though there is some reason to think that the latter's field was Syria. (3) the Roman province of Asia, the interior (Phrygian portion) was occupied by Philip, and the portion bordering on the Ægean Sea by John. For the remaining Apostles, James was put to death in Jerusalem by Herod, and James the Less is said to have been killed in that city by a tumult. Nothing is known of the labors of Matthias. Of the whole number, Peter, John, Andrew, the two Jameses, Bartholemew and

* By Prof. R. E. Thompson, S. T. D., in the *Magazine of Christian Literature*, Aug. 1892.

Simon are reported to have died as martyrs, though none of the circumstances are known.

It seems legitimate to put a general and cautious confidence, as Prof. Thompson has done, in the subsequent reports of the work of the Apostles. The sources of our information are to be critically examined, and not wholly rejected. One's desire to know where the Apostles labored, and what in detail they achieved, finds but scanty reply, and yet all we can learn about them, much or little, is welcome. Probably the above article indicates pretty much all that can be ascertained about the Apostles, aside from what is recorded in the New Testament itself. The discussion of the theme is excellent.

The Ethic of Paul.* It is shown that Christianity appeared as a moral power, and that Paul (like Christ) preached a religion having its life in morality. The new Gospel was to issue in a new moral life. All Paul's religious ideas rest on moral pre-suppositions—sin, law, works, righteousness, are his favorite words. (1) *The Chief Features of Paul's Ethic.* His moral ideal had its motive and power in religion: (a) the motive to morality is self-surrender to God, based on God's loving call to us (here the transference of the term "holy," a purely religious idea, chosen and called of God to the moral sphere is significant). (b) the power to realize moral life Paul finds in a spiritual change—the "new creation." The new man is filled with the Spirit, *i. e.*, Christ himself, yet not so as to destroy man's freedom, an antinomy between divine and human which Paul states without an attempt at reconciliation. The moral ideal is the man who does good out of this new life freely and not from external compulsion. (c) the norm of morality is the will of God, exhibited in various forms—the Law, the words and the example of Christ—which yet does not determine the Christian from without, but has come into him and is one with him. (2) *The Concrete Details.* Paul built no system, he only laid foundation stones. His expressions on individual questions are therefore occasional, and yet numerous enough to give a fairly complete account of his attitude toward various spheres: (a) the conduct of man as an individual *i. e.* his duties to himself. These are three-fold—in relation to the personality itself, in relation to the bodily life, in relation to worldly things. Little is said of the first set of duties except the exhortation to strength of character. Much more is said of the body, it is the temple of the Spirit, and its members are to be servants of righteousness. As to the last point, the great thing is contentment, to have inward freedom from earthly possessions. (b) The conduct of man as a member of a community, *i. e.*, his duties to others. Here all is ruled by the command to love, and this becomes the norm in all relations, even to non-Christians. It is based on the fact that in Christ all differences are done away, and all are brethren. Two features of Paul's moral teaching are noted: that norm, power and motive are gathered to a unity and blended with the personality, so that all is free; and that this morality is not negative, but all is power, energy, life.

The teaching of Paul is being newly and most carefully studied, as the several recent and important books upon the subject attest. This contribution is an useful one. The emphasis of Paul's teaching is noted as placed upon righteousness, a moral life. This fact has been somewhat obscured by the Reformation emphasis of justification by faith. We are experiencing a desirable return to the historic proportion and emphasis of Paul's teaching, which makes a righteous life the supreme end of Christianity.

* A synopsis by F. J. Rae, in *Critical Review*, July, 1892, of an article upon this subject by Prof. H. von Soden in *Zeitschrift für Theologie und Kirche*, Zweites Heft. 1892.

Book Notices.

Christianity as Christ Taught it.

The Teaching of Jesus. By Dr. H. H. Wendt, of Heidelberg. Translated by Rev. J. Wilson, M. A., Montreux, Switzerland. Edinburgh: T. and T. Clark. 1892. Vol. I. Price 10s. 6d.

To all those who to-day realize the fallacy and effeteness of the appeal to the Church's teaching as the final standard of faith, the subject of Dr. Wendt's book is the subject of subjects. The time is now ripening for its due appreciation. Professor Bruce's "Kingdom of God" marked the first stage in earnest and scholarly discussion among English speaking Christians. Then came Dr. Martineau's handling of the question in his "Seat of Authority," which, however offhand in method and unworthy of the gravity of the occasion, could not fail, by its very negations, to awaken out of their "dogmatic sleep" those who had not been already led into such study by a thirst for greater sympathy with the real mind of Christ than popular theology has ever supplied. And now we have the conclusions of one whose special studies, concentrated during a period of years upon this one topic, gives him a right to speak with a tone of authority to which the venerable philosopher-theologian, already mentioned, can lay no full claim. The work then is timely and its author adequately trained; nor is he lacking in the religious spirit which is the prime condition for a true interpretation of the supreme religious Personality in history. In his most instructive "Preface to the English Edition" Dr. Wendt thus writes: "My interest in the historical treatment of the teaching of Jesus arises from the conviction that the historical Jesus Christ, in His annunciation, by word and deed, of the kingdom of God, was the perfect revelation of God for men: and from the desire that this conviction may, more than ever heretofore, have *practical sway* in the scientific study of the popular dissemination of Christian truth. The teaching of the Founder of the Christian religion must, with entire consistency, be employed as the standard for testing all Church doctrine and tradition." This he believes "will be the most powerful and efficient means of promoting and strengthening the Christian religion in our time, and making it clear and intelligible."

He proceeds to enforce the bearing of the words we have underlined, by pointing out that the traditional Protestant theory of the Bible, as well as the "Catholic" theory of the Church, has obscured the unique significance and authority of Christ. Until we recognize frankly "that there are gradations of religious value in its different parts," there is no definite reason for emphasizing—as, thank God, the Christian *use* of the Bible has never totally failed to do—the pre-eminence in Scripture of Christ and the specifically Christian element. And when this has been recognized, we are again led back irresistibly to Christ himself as the sole criterion of what truly belongs to that Christian element. All other attempts at a *regula fidei* must be futile, and have over and over again proved themselves so in the face of history. They not only involve "reasoning in a circle," but also ignore the indubitable fact of the true Christianity of many in all ages, necessarily ruled "out of Christ" by

human standards. The value of the Scriptures to-day is now seen in its true light, viz. as "a collection of documents from which alone we learn to recognize as authentic, and historically to understand, the revelation given in Jesus Christ." "This norm really combines in itself the excellences which traditional evangelical dogmatics ascribe to the Scriptures" arbitrarily because "indiscriminately." For, to sum up its religious fitness, "the teaching of Jesus is a unity, definite and complete, giving incomparable instruction in all that pertains to our saving intercourse with God; it is of transparent simplicity even for an unlettered and childlike intelligence; and it attests its own Divine truth and value immediately to our consciousness without needing to be accredited by an external authority."

But every one is aware that we do not meet with Christ's teaching in this unified and complete form on the pages of our Gospels as we read them casually. They present us with the *data*, but not with the finished product, with the living parts but not with the organism as we seek it. Selection is needed and nice arrangement. And these are found to involve a criticism of the specific character of the several sources in the light of their genesis and composition; which again implies preliminary qualifications and studies of a complexity and delicacy which few students among us have as yet realized, much less mastered. Hence much crude writing, tending to bring the whole study itself into discredit. In consequence of this, too, the translator has been compelled to begin with Dr. Wendt's constructive part, postponing that on the "Sources" until the public is better able to appreciate them, though retaining the remark on the "Use made of the Gospel sources," with which this volume opens. Such a course was wise under the circumstances. And, after all, the ultimate test of a literary theory as to the Gospels is, How does it work? It is then as an attempt to set forth the essential content of the Teaching of Jesus, giving to each element its due place of prominence in the organism which can be discerned as implied in the more or less scattered sayings with which we are familiar, that the present work is to be judged. And here in the long run the consensus of thoughtful Christian opinion must be decisive, when once this opinion has learned to adjust itself to the historic conditions of Christ's life and ministry with candor and courage as Dr. Wendt invites it to do. Only, those who would have a claim to judge must be content "to understand the sayings of Jesus according to the connection in which they occur, and according to his whole mode of view," on pain of ceasing to see their historical, i. e., original, meaning. Then "we must resolve, after having in this way attained the true sense in which Jesus estimated Himself as Messiah, to make this the touchstone of the traditional dogmatic Christology," assured that his was and is the worthiest as well as the safest way, and above all that which most throws into true relief the inmost religious meaning and end of his appearance among men.

We have dwelt thus fully upon the author's statement of the general scope and attitude of his work, because these can best give a real idea of its purport. Let this be accompanied by a brief summary of the matters treated in this first instalment of the positive Teaching, which is to occupy two volumes. The Introduction makes clear the essentially historical character of the work and so dwells on the "necessity of taking account of Jewish religious conceptions." These are dealt with in the First Section, with special reference to (1) the prevailing "legalism" of the traditional religion (which is very fairly treated) as well as the related "progressive Judaism" of the Essenes and

Philo, and (2) the Messianic Hope in its large relations; the whole yielding the point of departure for the "development of Jesus's religious mode of view." Next follows the Second Section on the "External Aspects of the Teaching of Jesus," which includes its external form (parabolic and sententious as opposed to scientific and systematic), and its ideas as to the natural world.

Then comes the Third Section, on the "Announcement of the Kingdom of God in general," having as subdivisions (a) The Theme, (b) God as the Father (with the religious advance visible therein), (c) Saving Benefits of the Kingdom, (d) the Righteousness of its Members—this last being fully treated and analyzed into Righteousness as seated in the heart, and Righteous conduct at once towards God and man—(e) the Nature and Advent of the Kingdom of God. Running through all these discussions is a comparison of the Synoptic doctrine with the "Johannine discourses," as well as on occasion with the Apostolic teaching. Thus the idea of "righteousness" is brought into close relations with the Johannine idea of "truth" (*aletheia*), so far as each "implies a dutiful, conscientious disposition." And it is important to remark in this connection that one main critical result of Wendt's profound examination of the underlying ideas characteristic of "the Teaching of Jesus," is to vindicate on the whole the common Christian consciousness which has persisted in recognizing a fundamental affinity between the Synoptists and the "Johannine discourses," that very element which has so often been called in question by over-subtle theorists. It is true that he distinguishes very sharply between these and the historical framework of the Gospel, by what will seem to many, to say the least, rather precarious tests. But none the less, nay, all the more, his other judgment—resting as it does on quite other and firmer bases—is of great positive value and will probably influence subsequent criticism not a little. Certainly it preserves for the tried in every rank of life, the authenticity and consequent consolatory power of some of the very gems of the Christian treasury of "grace and truth." And how much this means, amid the shocks of life and the decay of "things that can be shaken!"

Many, no doubt, will have to learn much, perhaps painfully and only after not a little rebellion of the self whose wish is father to the thought, ere they can see the message of the Gospel apart from fondly-cherished human wrappings and accretions, and cease to bite the hand stretched forth in brotherly sincerity to clear a clouded vision. But none the less we venture to say of this fruit of devout scholarship, as not a few have learned to say of Dr. Bruce's "Kingdom of God," that it is indeed the best existing antidote to certain crudities in Dr. Martineau's discussion of the subject; but, what is far better, that it is a real step forward in the great work, ever going on under the illumination of the Holy Spirit in every progressive age, and very specially in our own, that of discovery on the Church's part of the glory of the Christ of God.

The sum of the matter is this, Dr. Wendt "aims at presenting the teaching of Jesus *in the form given to it by Himself* during His life-time," with just the necessary translation out of Oriental and Jewish into current terminology. The book then is not "apologetic" in tone. It is better. It is reverently and appreciatively constructive, with a pervading sense that the Gospel is vital rather than dogmatic truth, appealing to the reasonable conscience more than to the scientific intellect. While harmonizing life in relation to the world, it is not careful to harmonize the world in relation to the soul; being satisfied amid the obscurities of things physical and metaphysical, where knowledge is but relative though progressive, to point behind the empirical and transitory to

the absolute explanation of the whole in the Fatherhood of God and in His gracious will and provision that man should be His son, after the image of His First-born.

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The Documentary Hypothesis Exhibited.

Genesis Printed in Colors, showing the original sources from which it is supposed to have been compiled. With an introduction. By Prof. Edwin Cone Bissell, D. D. Hartford, Conn.: Belknap and Warfield. 1892. Pp. xv, 59. Price, \$1.25.

An excellent piece of work has been done in the preparation of this volume. It is altogether the most perspicuous, compact and neat exhibit of the documentary hypothesis of Genesis to be had. The text of Genesis appears as in an ordinary large print Bible, only the color of the print varies according to the document from which that particular material is supposed to have been taken. Seven different colors are used (the meaning of lemon and orange seems to be reversed in the Introduction, as compared with the Text). The textual analysis presented is that of Kautzsch and Socin, published in Germany last year, and which fairly represents the theory of the Analysts. It is shown in all minute details. The author's purpose was to get the documentary hypothesis before students and the people in a clear, simple way, and thus aid them to an intelligent decision regarding it. He would have every one "prove all things, and hold fast that which is good." In the Introduction Prof. Bissell discusses the theory of an analysis in a scholarly, acute and candid spirit, from a conservative point of view. No better defense of the conservative view has been made. No better authority on the Pentateuch than Prof. Bissell can be named in America. His discussion, therefore, which precedes the text of Genesis, makes the volume doubly acceptable and profitable. The book is cordially recommended to all who are interested in the greatest Old Testament questions of the day. The number and the character of the scholars arrayed on both sides of the question make it impossible to accept the one view or the other on the authority of any Church, or of any individual, apart from one's own candid, intelligent, studious examination of the problem.

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